MISSIONARY HORIZONS

FEBRUARY, 1957

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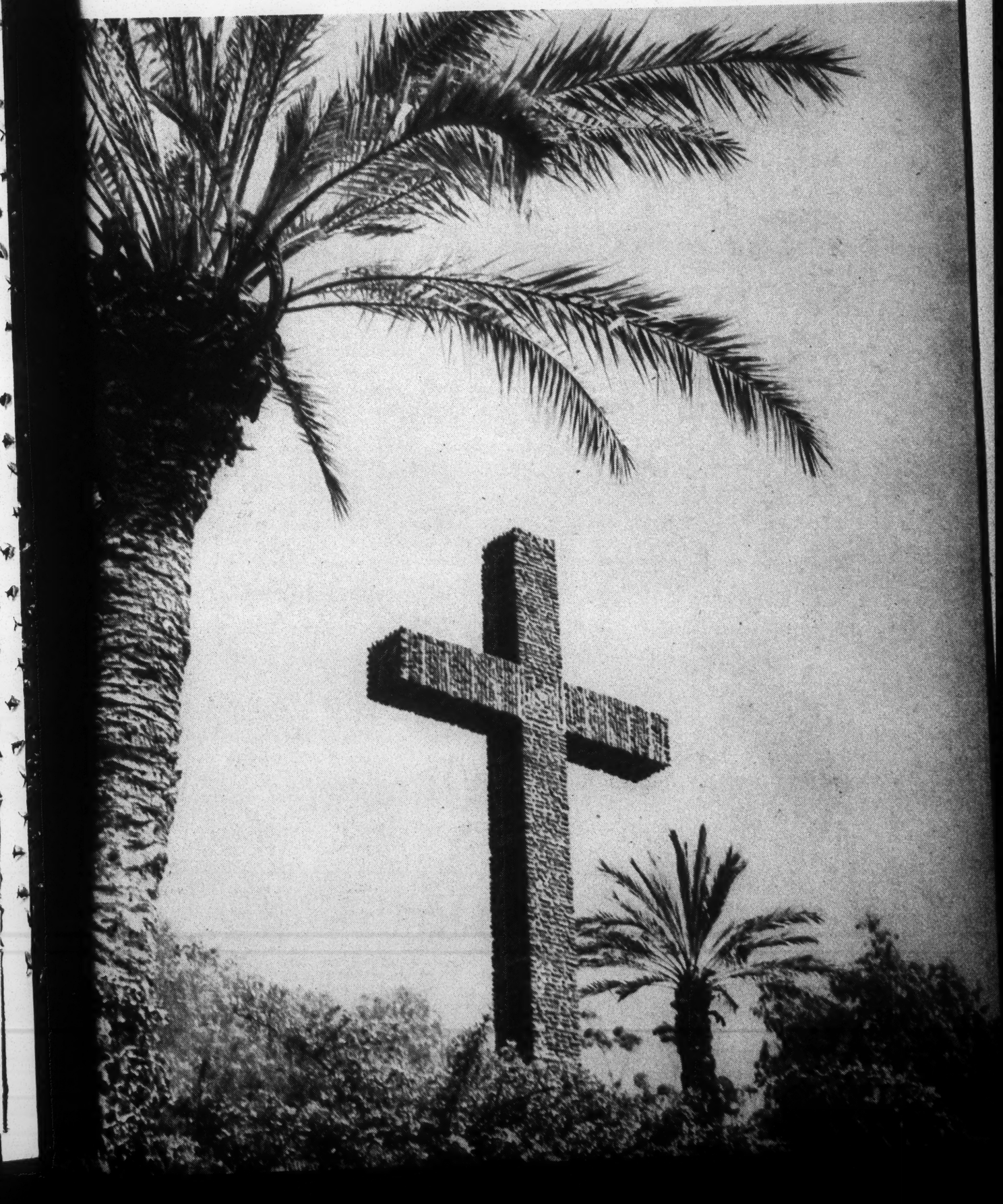

MISSIONARY HORIZONS

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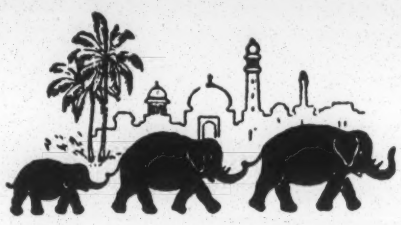

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WHAT TO DO WHEN IT RAINS

By Nella Dean Whitten

"Right up my alley," I thought as I fluffed the pillows behind my back and turned a page in one of my favorite popular woman's magazines. The article began:

"It's Sunday afternoon and pouring cats and dogs. Why not use the hours between church and supper to do something really different? Take down an atlas and open it at random. TAKE A LOOK AT THE WORLD. . ."

That set me to thinking. The trouble with looking at the world on a rainy Sunday afternoon is that it spills over into my Mondays and Tuesdays and every other day of the week. If I, as a Christian, really see the world, I am forever committed to the task of making it better. The world seems to turn and look at me with a searching gaze that asks, "Are you worthy to bear the name of Christ who so loved me?"

"Sure," I answer, the least bit annoyed. "You are an interesting place and I wish you well!"

"But that's not enough," my conscience accuses. "You are still only a 'tourist' and you limit your travels to rainy Sunday afternoons. Do you look at the cookbook only on such rare occasions to prepare nourishing food for your family?"

"No, but that's different," I said, anxious to defend myself.

"Not so different as you may think," I seem to hear. "Stop being a world spectator; take out permanent residence papers. When you realize that your family includes members who are 'red and yellow, black and white,' you will know in your heart that a rainy Sunday afternoon only begins your responsibility."

"Give ye them to eat" is my Master's eternal recipe. Can I do less for my world family?

By permission of *Royal Service*

South Sea Islander

WE ARE LIVING, WE ARE DWELLING

We are living, we are dwelling
In a grand and awful time,
In an age on ages telling;
To be living is sublime.
Hark! the waking up of nations
Hosts advancing to the fray;
Hark! what soundeth is creation's
Groaning for the latter day.

Will we play, then? will we dally
Far behind the battle line?
Up! it is Jehovah's rally;
God's own arm hath need of thine.
Worlds are charging, heaven beholding;
Thou hast but an hour to fight;
Now, the blazoned cross unfolding,
On, right onward for the right!

Sworn to yield, to waver, never;
Consecrated, born again;
Sworn to be Christ's soldiers ever,
O for Christ at least be men!
O let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages, tell for God. Amen.

Arthur Cleveland Coxe, 1840
(No. 356, *The Hymnbook*)

Missionary Horizons

VOL. LXX February 1957 No. 6

THE PRESENT SITUATION IN EGYPT

DONALD BLACK

RECENT EVENTS in the Near East have illustrated the rapid-fire change in our modern world. In four years the Revolutionary Council has attempted to move Egypt from a corrupt monarchy to constitutional democracy. Critics claim the result is a military dictatorship, but the Egypt visitor quickly sees that the present regime has definitely attempted to improve the Egyptian peasants' lot. Village social service centers, experimental housing projects, safe water for some of the villages, increase in educational facilities, all speak of social improvement. The establishment of a constitution and the holding of an election declare the attempt at democracy. Like any group which moves quickly the movement has suffered growing pains. Social service centers stand without trained leadership, adult literacy programs are inefficient, agricultural schemes get involved in inter-departmental politics, and school buildings are without teachers—but not always. The efficiency with which the Government handled over 100,000 Port Said refugees in the recent crisis was commendable.

With deep-seated hatred of the colonial powers which so long dominated the land, the withdrawal of British troops from the Suez Canal zone was pressured until they left in July of 1956. A grating resentment against Israel whose very presence represented a threat to the Arab world (not from Israel alone but from the Western powers who could use her as a Near East foothold) led the present regime to enlarge its military force. Such an international policy raised severe complications. Securing arms from Czechoslovakia involved economic commitment with the Soviet powers. The formation of the Arab League, the attempt to undermine the Baghdad Pact, and the constant stream of anti-Israel invective stirred the Western powers' concern over this new Egyptian Government's power in the present Near Eastern situation.

Increasing tension came to a head this past summer. In light of numerous considerations involving very complex relationships the United States and then Britain withdrew an offer to finance the Aswan High Dam on which the present Egyptian Government had based its domestic plan to raise the living standards and increase arable land. The Egyptian reply was to nationalize the Suez Canal with the announcement that its revenues would build the Aswan Dam. President Nasser based his right to nationalize the Canal on the premise that the company is actually chartered in Egypt. Thus, so long as Egypt kept ships moving in accordance with the 1888 Convention Agreement, she had violated no international standard.

Feelings exploded. There followed London conferences, emissaries sent to President Nasser, appeals and negotiations within the Security Council of the United Nations continuing well into October. Finally it seemed that the Suez issue was about to

Dr. Black is executive secretary of the United Presbyterian Board of Foreign Missions. He made a short trip to Egypt last summer.

reach a basis of negotiations upon six points accepted by the Security Council of the United Nations.

To counterbalance this progress in arriving at a peaceful solution Israel suddenly mobilized her military forces with a seeming threat toward Jordan. Instead of attacking Jordan she moved out into the Sinai peninsula, an implied threat to the security of the Suez Canal. Egypt appealed for help from her Arab neighbors, but none was forthcoming. In the meantime Britain and France delivered an ultimatum concerning the Suez Canal zone which both Egypt and Israel refused to accept, with the result that Britain and France started military action against Egypt.

The sudden action of the United Nations calling for a halt in hostilities was finally obeyed by Israel, Britain, and France, but not until considerable damage had been done by bombing military installations in Egypt. A large section of Egypt's army and arms had been lost in the Sinai campaign, and a sizable contingent of British and French soldiers had landed in the Canal zone and captured Port Said. This city was severely damaged, at least 2,000 people were killed, over 100,000 were made homeless.

Since then steady negotiations have brought about the withdrawal of the Israeli, British, and French soldiers, to be replaced by a United Nations police force. Tensions, however, continue to exist and no permanent solution of the problems is in sight. The Canal has been jammed by the intentional scuttling of a large number of ships, and the oil pipe lines across Syria and Jordan have been sabotaged. The resultant difficulties in the economic life of Western Europe will increase the tensions during the winter months.

As though the Middle East tensions were not enough to occupy the energies of the world's diplomatic corps, full scale revolution in Hungary and continual disturbances within other Iron Curtain countries have focused the attention of the world on the first serious crack in the Iron Curtain.

THE OUTBREAK of hostilities in Egypt caused serious interruption in United Presbyterian mission work. With the best advice available from several sources in Egypt, and at the urging of the United States Department of State a large number of missionaries consisting mostly of families with small children and single women, short-termers, evacuated to Italy and Switzerland. At the time of this writing they have been there six weeks. The United States Department of State invalidated all passports for any travel to Egypt, Israel, Jordan, and Syria. By the time this article reaches print some missionaries will have returned to Egypt and their work. Such an evacuation brings unexpected expenses to the Board of Foreign Missions. It is hoped that the One Great Hour of Sharing offering at Easter will provide some assistance for these costs as well as relief for Egyptian war victims. At no time was any American Mission property within Egypt threatened or damaged, nor was American personnel actually in any difficulty from the Egyptian people. In fact the policies of the United States Government in this crisis did much to commend Americans to the people of the Arab world.

On the other hand the British missionary groups suffered from the policies of their own Government, and almost all were ordered to leave Egypt. The basis for such an order is not that they are missionaries, but that they are British and are actually enemy personnel in such a situation. The Egypt General Mission, consisting mostly of British, Australian, and New Zealand missionaries, had to close out its work. The London Mission to the Jews and the missionaries of the Church Missionary Society (Anglican) had to leave the country and a large number of properties belonging to these missions were sequestered as alien property. Whether the British missionary societies will have opportunity to operate again in Egypt in the near future is a question

only the days ahead can answer.

WHEN ONE LOOKS at the present situation he cannot help but ask what the future holds. In the immediate future there is a need for relief. Sixty thousand refugees in camps need clothing, food, blankets, and they will for a year. Support of the relief program through our own World Service Committee is imperative.

In the long view we can be deeply grateful for the strong Evangelical Church, the result of our past century of missionary work. With that gratitude must come a recognition that that Church still needs our help. It exists in the midst of a strong and militant Muslim community. Where the Evangelical Church is approximately 25,000 strong, there are 20,000,000 Muslims in Egypt. There is still a great need for proclaiming the Gospel of Jesus Christ, even though that witness must be carried out in the midst of very difficult restrictions.

At the same time it is well to recognize that mission work will not in the future be operating on the same basis it has in the past. With a strong and able *church* leadership on the field it is no longer right that our American missionaries should operate as an independent autonomous mission group determining all their own policies. The Egyptian Church has reached a maturity which, with training, will enable it to *direct* the affairs of all mission institutions and activities. Its members can quickly learn to direct, they cannot yet support, but they will carry a share. The missionaries who go to Egypt in the days ahead will expect to work within the fellowship of the Evangelical Church and under the direction of its leadership. To make adjustments in program and organization to accomplish such transfer of authority will take some time. We pray for time to do the task aright, but it is well to realize there is no time to waste.

In undertaking such steps to place the responsibility for decisions and guidance in the hands of the Egyptian Christian community we must assure these people that we have no intention of deserting them in their time of need. With a Church which is between 60 and 70 per cent illiterate, with a large portion of its membership from the poverty-stricken *fellaheen* (peasants), they still need our help. Such policies are not created by political crises but are the natural outgrowth of the establishment of a church. Political crises remind us of how slow we have been to practice what we have always preached in recognizing the maturity and responsibility of the Church abroad. Such crises will also shake the Church abroad out of the lethargic hesitancy to accept responsibility lest it lose the fellowship and assistance of the missionaries.

God's ambassador who leaves his home to work in a different culture, in the fellowship of a recently founded Christian Church, will be needed for many generations to come. A passion for souls and witnessing obligation to the non-Christian world will still need to give the Church its corps of vital Christian leadership. Prayer, personnel, and funds must increasingly flow if the American Church lives up to its own responsibilities. People without Christ still need the Gospel. A militant missionary Islam, reaching out to win all Africa, indeed the whole world, to the religion of the Prophet, is our present challenge. The critical, fast-changing political scene is our constant reminder and a world that is deeply tired of war and is searching for a way of peace provides our opportunity. We dare not miss it.

CHRISTMAS AT MALAKAL

Taken from letters from DR. and MRS. J. LOWRIE ANDERSON,
Malakal, Upper Nile Province, Sudan

Our Christmas here was enjoyable and busy, though probably pretty tame according to American standards. All the Americans in this area —and that is over 40—got together three days before Christmas out at Doleib Hill. After we had eaten together, the mission kids presented a pageant of the coming of Jesus Christ as a tiny child.

Christmas morning in Malakal we were wakened by a lone caroller, a Moru Christian. In front of each American home he sang a carol proclaiming Christ's birth, and then joined a crowd of his Christian friends to carol through the city.

That noon the Malakal Americans, 24 of us, feasted and fellowshipped together in the new press room. In the background we could see from the press room the poinsettias growing in our garden, and we had a Christmas tree, though it might not have been all that the purists demand. And certainly there was nothing wrong with the singing and the joy, the turkey or the plum pudding. When a radiant young Sudanese stopped by our home, Margaret commented on the joy in his face. "Surely I have joy," he responded, "for God is with us!" Yes, God was with us, and is, praise His name!

We had six services in the church during Christmas day, and a total attendance of over 500. At Doleib Hill they probably had 2000 people. I am afraid at the Hill they also had some drinking and other things not too conducive to Christian conduct. But the fact that even the pagans are beginning to think of Christmas as their holiday, and with some faint perception of what the meaning of Christmas is, is to us encouraging. At Abwong they crowded in from the outlying villages. There too they don't understand all it means—who does?—but it is a tie with Jesus, and we can be grateful to anything that will turn them toward Bethlehem and Nazareth.

Then on New Year's Eve we had a real celebration. We started a party at 9 P.M. for the people who came. There were more than a hundred when we started. That more than doubled within the first half hour. The party started with singing of hymns, and ended three hours later in the church on our knees.

The old year went out and the new year came in. We sang hymns in all the languages and we had prayers from many people of many tribes. Adwok spoke. Rev. Swailem led the candle lighting service. He called all those who wanted to receive Jesus Christ for the first time, as Savior from sin, and as Lord over their lives, to come forward and light candles from a large candle already burning. Then he invited those who already know Christ Jesus to come forward and light individual candles from a second large candle, as their prayer and pledge to a fuller obedience to the Savior, who gave them His all. Over 40 went forward and lit their candles in God's presence.

Through all this time we have had the meetings with Dr. Don Irwin. He took as the special means of reaching us all the Epistle of Paul to the Ephesians—with Paul's emphasis on the privileges of the Christian in Christ Jesus, and the need for the Holy Spirit to be with us and guide in every activity, within our homes, or within the community. Dr. Irwin was so deep and so practical. Of course he was getting it all from Paul, who was both. And Paul claimed that he got it from Christ, and that it was all of grace. Indeed, what grace, that we should be "blessed . . . in Christ with every spiritual blessing in the heavenly places." Eph. 1:3.

TO THAILAND AND SOUTH VIET NAM

Thomas and Manikam, chapters 10 and 12

Hallock, chapters titled "Thailand—Land of the Free" and "A Land Divided—Indochina"

Reviewed by (Mrs. Harold) MARY SMITH SITTIG, Youngstown, Ohio

WE HOPE YOU have enjoyed your tour of Southeast Asia so far and that the study has opened up for you and your group whole new fields of interest that will inspire you to read further about these fascinating nations. Since we are on the second lap of our journey we cannot give you much background material, but refer you to the introductory article in the January magazine. We repeat that our plan for study is the one suggested in the *Adult Guide on "Southeast Asia,"* which we hope will be used widely because it is so practical and stimulating.

The *Guide* suggests that you all "go abroad" to Southeast Asia as delegates. Let me quote a paragraph which will aid you if you are presenting the study to your society. It should help you whether you are participating in the program or just listening. "The purpose of your group's visit to the countries of Southeast Asia is to get acquainted with the people in the churches and to come to an understanding and appreciation of the developing Christian fellowship in these countries. The group should learn something about the history of each country, its political background, and its industries. The central purpose, however, is to know the churches and the people in them." The above is quoted lest you tarry too long with these delightful people and the exotic places in which they live.

THAILAND—land of the free, formerly Siam, seems to hold more allure than the others. Color, pageantry, stylized dancing, love of freedom, charming and gracious people, rich resources—all these come to mind and tempt us to linger long in this kite-shaped country known as the Switzerland of Southeast Asia. If you have seen the musical *The King and I* you will have a greater appreciation of this country.

The Thai people came originally from Tibet. Now 3 million Chinese and a lesser number of Malays are part of its population of over 19 million. At present there is plenty of land for these people, but they are increasing at the rate of 400,000 a year. Agriculture and fishing provide livelihood, with about 90 per cent of the cultivated land devoted to rice. After rice the other important export commodities are rubber, tin, and teak. The country would like to industrialize more but lacks coal, capital, and trained man power.

Thai kings have, through the years, gradually prepared their people for modernization. In 1932 King Prajadhipok was persuaded by an educated and Westernized middle class to accept a constitution. This group is the real power behind a facade of parliamentary democracy. There has been little or no civil war largely because the vast majority of the peasants know litle and care less about the government and are content so long as things run along peaceably. However, the throne is revered and the king must be a Buddhist.

Thailand's history is not tinged with colonialism or wars with Western powers. Having escaped World War II Thailand took economic leadership in Southeast Asia immediately. She has not remained aloof in

This is the second of the two studies on Southeast Asia prepared by Mrs. Sittig from publications of Friendship Press. Articles on "Southeast Asia—Getting Acquainted," "To the Philippines and Indonesia," and "To Malaya and Burma" appeared in the January issue on pages 269-278.

peace matters but is a member of the United Nations, and houses branch offices of several UN agencies. Prince Wan Waithayakon, Thailand's foreign minister, was unanimously elected president of the current session of the UN General Assembly.

Communists are a minor irritation. In the past the Chinese have presented a great internal problem. They monopolized business yet would not cooperate in community endeavors and refused to be assimilated. Now they are turning more to the life of the country around them.

THE RELIGION of Thailand is Buddhism, but complete religious freedom abounds. Protestant Christianity has great prestige and officials send their children to the schools. They recognize the benefits of Christian schools and hospitals, realizing that converts are few and that Christianity does not actually compete with Buddhism.

Protestant missionary work goes back as far as 1828. A little over a century later several missions joined to form the United Church of Thailand. Since the war many other denominational groups have been working there. It is said that next to Taiwan, Thailand has become an open field for more mission groups than any other Asian country.

During the war the Thai church remained firm and Christian schools continued to operate. The General Assembly of the Church of Christ in Thailand met every year but 1945, raised funds to aid schools and purchase medicine for sick soldiers, published literature, and supported evangelists.

The Protestant community is small in numbers, only 30,000, but great in prestige. The per capita subsidy that the Thai Government makes to Buddhists and Muslims is also given to Christians. Missionaries introduced modern medicine and the printing press. The 16 schools and 8 hospitals are recognized as high in standard. One of the royal princesses is enthusiastic in her praise of the mission school she attended, but the entire family remain ardent Buddhists. There are few Christians in public office.

Postwar efforts to establish a Christian university have been thwarted by the government. The church has set up a student center and hostel in Bangkok with a program of religious and social activities for the students enrolled in government universities.

The McGilvary Theological Seminary attracts few students. There are only 35 ordained ministers in the Church of Christ; only 8 of these are high school graduates. Yet in a recent five-year period 40 congregations were established and five or six thousand new Christians entered the church. The congregations prefer to use volunteer pastors from the community whom they do not have to pay.

One of the combined mission projects is the mechanized cooperative farm at Chiengrai. Fifty families who previously lived as tenants now live on homesteads of 30 acres each, learning scientific methods of farming and cooperative living. After three years they are given titles which they may sell back to the cooperatives. Experiments like this offer a challenge to Communist promises.

In most congregations there exists a vigorous youth movement, student led but with adult guidance. International work camps were started in 1951. They are attended by youth from Japan, the Philippines, Malaya, Burma, Thailand, and the United States, who construct buildings and clear jungles.

The average church in Thailand is rural, often started by Bible distributors or student evangelists. The leaders work in street chapels, market places, and fairs. There is a great demand for tracts and Bibles.

Thailand has health problems—malaria, leprosy, tuberculosis. As always the Christian church has gone in unafraid to minister to these people. In fact Dr. James McKean begged an island, the domain of one of the royal white elephants, and there established a cottage colony for lepers.

A recent missionary to Thailand

wrote, "We come at an opportune time . . . Old truths as seen by Buddhism are being reinterpreted, in terms understood by the youth of today. There is a move away from fruitless ceremony and temple building to social service and education. Popular preaching and lecturing have become important. Does all this mean a people searching for their soul, ready for the Gospel, rightly presented?"

SOUTH VIET NAM

Indochina is not Indian and it is not Chinese but shows the influence of both ancient cultures. The present day picture is quite confused. Read "Headline Series," *New Nations in Southeast Asia* (Foreign Policy Association), and your own newspaper for the civil war story. Read "The Gift of Phan Tat Thanh" by Michener in *Reader's Digest* (September, 1956) for character insight. Read the chapter in Hallock for a clear presentation of the complex divisions of modern Indochina. Study the boundary lines of Cambodia, Laos, and North Viet Nam on the map to get the geography in mind. Though Indochina now comprises three associated states of the French Union, we are concerned mainly with South Viet Nam in this review.

The French entered this region by invitation in the late eighteenth century to help an exiled ruler regain his ancestral domain, and they received as reward an island and a city. From this toehold France worked her way throughout the entire area, using the methods common to colonial expansion in those days. Indian and Chinese influences have permeated to a lesser degree, but enough to create problems similar to those in the other countries already discussed.

We remember the military humiliation of the French at Dien Bien Phu which held the headlines for some time and culminated in the compromise agreement at Geneva in 1954. North Viet Nam is Communistic under the leader, Ho Chi-minh. South Viet Nam is ruled by a chief of state, but the people hope for a republic soon. South Viet Nam is somewhat of a buffer state against the menace of the north which may erupt in violence at any time. Realizing the value of this country as a bulwark of freedom the United States is pouring hundreds of millions of dollars and trained leadership into South Viet Nam to rehabilitate its economy and military forces.

In Indochina, as in many colonies, the governing country put a lot of money into mining, roads, railroads, telephones, telegraphs, large city hospitals, and a school system. Indochina is thickly populated, especially in the rice growing areas. Of the 27 million people nearly 1,600,000 are Christian, mostly Roman Catholic.

Through the years of French occupation the Reformed Church of France made few converts. At the present time the Seventh Day Adventists, Jehovah's Witnesses, and Christian and Missionary Alliance groups carry the main responsibility in this land. Bible schools train native workers. No Christian schools or hospitals attract non-believers. The National Church of Viet Nam was organized in 1927.

The church in Indochina was dealt a severe blow by the Japanese invasion, which sent Western missionaries home. Much damage to mission property had to be repaired after the war. Pastors and lay people had gone through persecution and martyrdom.

Here is one of the stories: In one church the invasion took away leadership. Quarrels and division arose in the church. Then came a Vietnamese pastor who went to work to rebuild the congregation. The missionaries returned. One business man, a former member, returned. Soon others came and helped. The church now is going along under its own pastor. There are other stories of rededicated Christians in this land. The people are eager and in many villages every family is Christian.

We leave Indochina with sadness wondering what might have been if Protestant missions had come earlier.

Chapel on an island in the Pacific

OVER THE ISLANDS

Thomas and Manikam, Chapters 13 and 14
Hallock, chapter titled "Taiwan, 'Ilha Formosa' "

Reviewed by (Mrs. Harold) MARY SMITH SITTIG, Youngstown, Ohio

THE SOUTH PACIFIC is an immense area roughly 95 per cent water and 5 per cent green tropical land. From New Guinea to Hawaii the distance is about 4,000 miles. To most Americans this part of the globe suggests swaying palms, romantic living,

and World War II battles. To some, the missionary in a cannibal kettle is a huge joke, but the informed Christian knows of the great missionary courage and sacrifice to bring Christ to the island inhabitants and to keep them free from disease and slavery. Today, one million of the four million islanders are part of some church. An American flyer is only one of many who testified, "Because of missions I was feasted and not feasted *upon* when I fell from the skies."

The Japanese invasion was a terrible testing time for native churches. Some people lost their faith, but most of them demonstrated real loyalty to Christ and the church. It is amazing to discover that many churches are self-supporting and self-governing, and that missionaries are sent from these churches to other islands. At the opposite extreme we find New Guinea tribes with Stone Age cultures, who must yet be reached with the Gospel.

We cannot possibly land on all 10,000 islands on our journey, but flying over them we can engage in conversation with other travellers and gather a lot of information. We shall find that Chinese and Indians have penetrated these islands in great numbers. Perhaps we shall be astonished at the extent to which Christian communities have been established in the South Pacific of Robert Louis Stevenson and James Michener.

A leader or panel group may report on the flight with the aid of chart and map. You will need a different map from the one provided to locate some of the islands. You will want to mention the following facts about each island group: 1. The agencies that have carried on mission work. 2. The number of Christians in each of the major islands or groups. 3. The significant trend in each of the major islands in terms of the Christian community (chapter 13).

In the *Adult Guide* (page 38) you will find some questions and issues that you may want to use. A few of them are summarized here: 1. The self-management of the churches and how the depression of 1930 and the

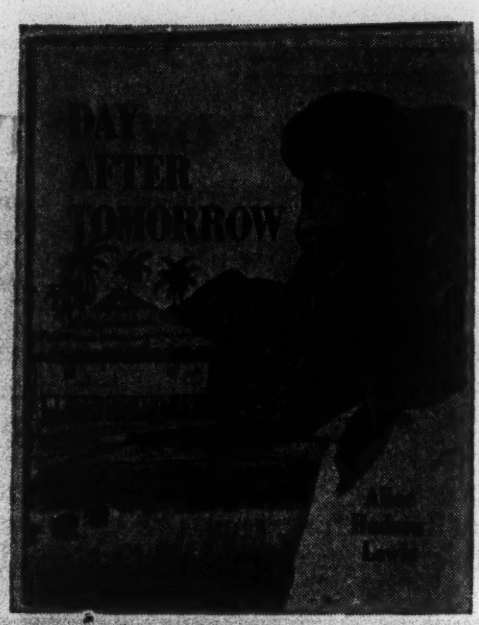
Japanese invasion brought this about. 2. The effect of Western ideas of individual ownership on the peoples' ideas of clan, family, or tribe. 3. The Jon Frum Movement in the New Hebrides and its restriction of Christians. 4. The recognized motive of the Solomon Islanders in accepting Christianity. 5. The trend of the government to take charge of schools and hospitals that have been the responsibility of mission groups.

Let us begin with Taiwan, better known in the United States as Formosa. It is an island about the size of the combined area of Connecticut and Massachusetts, lying 100 miles off the southeast coast of China. Its primitive settlers were related to the mountain tribes of the Philippines, the Dyaks of Borneo, and others.

Portuguese, Spanish, and Dutch came to Taiwan in the sixteenth and seventeenth centuries. After that came the Japanese and their conquerors, the Chinese. The Japanese in turn overthrew the Chinese and ruled the republic with a strong hand until World War II, but never subdued the hill tribes. Here a tale of Christian heroism enters. A woman of the Tayal Tribe, named Chi-oang, negotiated with the Japanese to bring about peace. She became a Christian, and 35 years later, as an old woman, attended a Bible school in Tanshui. She led great groups of hill people to Christianity, though she was constantly pursued by Japanese police who forbade Christian worship. Read the detailed story in the junior high book, *Day After Tomorrow*.

Since the war Taiwan has become a free field with more than 30 missionary agencies settling down among the Presbyterians, who for years have carried on major activities all over the island. There is no big cooperative work, except a missionary conference. A Christian university is to be established and it is hoped there will be more united effort for the "religious climate is too divisive" at present. It is estimated there are 100,000 Protestants in Taiwan.

A son of the Bunun tribal chief



was drafted into the Japanese army during the war. He was told, "If the white man catches you he will kill and eat you."

Wounded and captured he expected death, but received care and kindness in a mission hospital. "Now we know they were not our enemies," said his father, the chief. "I would like all my people to become Christians."

The church in Samoa, established by British Methodists and Congrega-

Samoan Warrior

tionalists is highly disciplined, independent, and evangelistic. The local pastors are well trained in native schools and seminary. The people are devoted to the church and support it. However, a Westerner has observed, "There is little reality of Christian experience or sense of the spiritual."

As in Samoa, the village life in the Cook Islands centers about the churches, and the government of both is controlled by chiefs and elders. Eleven thousand out of 16,000 are in the Protestant community. As elsewhere in this age the churches have difficulty holding the youth who travel outside the island or come in contact with the West.

A similar picture is drawn for the Fiji Islands where the Methodist Church has 123,411 adherents with well trained leaders. The Tahitians first brought Christianity here in 1850. The Fijians are devout in their religion and have sent over 300 missionaries to the aborigines of North Australia, New Guinea, and the Solomons.

The Protestant community in the Tonga Islands takes in almost all of the 49,000 inhabitants. We recall that this is where the World Day of Prayer is ushered in each year by the magnificent Christian queen of the islands.

The famous mutiny on H.M.S. *Bounty* in 1788 focused attention on Tahiti and soon the London Missionary Society began operations there. The Tahitian Bible, published in 1838, was the first Bible to be printed in any of the South Sea languages. We catch a glimpse of the Gilbert Islands, New Caledonia, and New Hebrides and learn that a similar situation to the above mentioned prevails in each.

We will never forget the bloody battles fought in the Solomon Islands during World War II. The Protestant groups, with the Anglican Church in the lead, claim one-third of the population. Seventy-two languages hinder progress here. In northern New Guinea the Lutherans have the largest Protestant community in Southeast Asia, 200,000.

The 10 million "outsiders," as the Chinese and Indian communities are called, present a peculiar challenge to the Protestant church. These groups have been problems to themselves, to the land of their origin, and to the countries in which they live.

Hundreds of years ago the Chinese migrated south and east. They remained true to old China by family connections. Today many of them would like to be loyal to the new China that is emerging. Usually they have their own community, hospitals, schools, churches, and newspapers. They are states within states. They control to a high degree the retail trade in every land of Southeast Asia. The government reaction has been to restrict them in many ways. In the Philippines Chinese immigration is limited and Thailand bars them from voting or holding important government positions.

However, the religions of the Chinese have not followed them southward and often they are more open to the Christian Gospel than the native Chinese. Since the war Protestants have been doing work among the Chinese in all countries and have found them very receptive. They turn in their insecurity to either Communism or Christianity.

Indians are not so responsive. They have brought to their closed communities the religions as well as the food, clothing, and customs of India and it is almost impossible to break through to them.

Many denominations are filling needs in the British Crown Colony of Hong Kong. There are schools, hospitals, refugee centers, orphanages, relief centers, evangelistic work, and Christian literature.

We have covered a wide and scattered area in our flight over the islands. We hope the view has not been too sketchy but has given you a definite idea of the Christian mission accomplishments in the South Pacific. Now we leave the specific countries and take an overall look at the future of the church in Southeast Asia.

THE WAY AHEAD

Thomas and Manikam, chapter 15

Reviewed by (Mrs. Harold) MARY SMITH SITTIG, Youngstown, Ohio

BECAUSE WE HAVE only one short chapter assigned for the sixth and final discussion on Southeast Asia I should like to suggest some other sources. The books by Carlos Romulo are excellent for background. A short one, *The Meaning of Bandung*,* clarifies the new attitude that Asia has toward the West. *The Pattern of Things to Come* by Dorothy McConnell is another brief book which summarizes the discussions at the Foreign Missions meeting in Boston, November 1954. It is crammed full of provocative statements. A wealth of free material including the annual report may be obtained from the Division of Foreign Missions, National Council of Churches, 156 Fifth Avenue, New York, N. Y. Because foreign missions' leaders are thinking along such radical lines it behooves us to keep up to the minute on the plans for the future. Most of all, this last session of our study should inspire guided prayer for those who shape the pattern of missions.

The Western world was jolted when in the spring of 1955 an Asian-African Conference met at Bandung, Indonesia. The 29 nations were entirely non-Western and non-white. The issues they discussed were colonialism and political freedom, racial equality, and peaceful and economic growth. It was "a historical pageant symbolizing the coming of age of Asia and Africa" comparable to Williamsburg and Philadelphia in American history. It has resulted in a train of events, the most recent of which is at this writing the seating of the Philippines on the Security Council of the UN. Space will not permit further discussion of this revolutionary conference which had spiritual overtones of great significance to the Western world.

*Pp. 85, Romulo The Meaning of Bandung, Chapel Hill: The University of North Carolina Press.

The conference had a message for Western churches as well as the democracies: "Do away with the myth of the mysterious, strange, exotic and face realistically the poverty, disease, and hunger of Asia. Go out to meet it as Christ did. Be humble and willing to learn from the Asiatics and their religions. Do not *force* Christianity upon them. 'Love thy neighbor as thyself' is still a very realistic gospel."

In the old days it was the mission movement that helped achieve the good life—developed the land, educated the poor, brought health to the village. Today the non-Christian is laboring for these very things with almost religious zeal. The Government of Burma sends out young men (Mass Education Officers) to demonstrate the better life to the villagers. The ancient religions have pruned off many old superstitions and are appealing to the youth because of their emphasis on tolerance, peace, love, and social service. Much of this has been "lifted" from Christianity. A United Nations team was surprised when the headman of a village presented himself for baptism. He had never heard of a group interested in village welfare that was not a missionary group.

The missionary program of Western churches will continue to lift the level of mankind but it must feel the urgency of evangelism too. This is the continuing task of the total world Christian community. This burning passion to proclaim the good news spurred the rapid expansion of American missionary interest in past generations. It is still true that millions live and die without Christ. We must proclaim the Gospel of eternal salvation. There is no need to fear that the reformed religions will blur and perhaps become identical with Christianity, for only ideas are absorbed by other religions. Christianity is centered in a person—Jesus Christ.

The way ahead for the church in Southeast Asia, as elsewhere, depends upon interdenominational cooperation. The present Protestant approach is essentially the same as in the early days of missions. There has been much progress but there are still areas where work overlaps and there are too many or too few workers. In contrast the Roman Church has a global strategy. We know that many individuals and interdenominational agencies have been thinking along these lines for years. World War II accelerated and crystallized their ideas. Today we realize that a pattern must be worked out on a world scale and the watchword must be ecumenicity. It will not be a natural evolution but must be a creative evolution with much consecrated thinking and earnest prayer. Dr. David G. Moses, principal of Hislop College, Nagpur, India, feels that the church and mission will become "one," a united body of what used to be denominations.

The united body will recognize its missionary tasks by sending workers abroad as well as working at home. It will be the church of Southeast Asia, but also part of the world church and above racial and national lines. The story of C. I. Itty of India clearly shows this trend. Mr. Itty, a Syrian Orthodox churchman, was invited by the church of Indonesia, of Presbyterian theological background, to come there as a missionary worker. A Dutch Reformed Church in Holland paid his plane fare. While there he worked with a Philippine missionary couple and others from Australia, the United States, Holland, Switzerland, and Germany. Upon his return, the YMCA of India sent him a substantial check for his labor of love in Indonesia. The Indonesian church in turn requested a dozen Indian missionaries immediately. This was a glorious and fruitful ecumenical project!

The churches in Southeast Asia will be indigenous instead of "ecclesiastical colonies," as they have been called. They have a foreignness about them and are really imitations of the churches of the West in music, ritual, polity, etc. Missions have concentrated on the poor and outcaste which was natural and right. Today special opportunities present themselves for a new witness to the Christian church among the educated, who have the heritage of the nation's culture which they can pour into the church to make it truly national. The development of Christian literature is *most* important. Literacy and literature are being emphasized in every country. The progress in Thailand has been phenominal.

The churches are minority churches as the numbers have indicated; fewer than 1 in 40 are Protestants. They are young as against the cultures of Islam, Buddhism, and others. Christian communities must study modern developments in non-Christian religious systems.

The churches have few leaders. A living growing church must have an educated ministry. This is vital and urgent. Also the churches must achieve self-support. The majority are dependent upon Western resources. Exceptions are the Karen Church in Burma, the Batak Church in Sumatra, and the church of Viet Nam, all tithing churches and deeply spiritual.

Because of these weaknesses the united church of Southeast Asia will need guidance. Only well trained, well qualified, properly adjusted persons should be commissioned as missionaries from America. They must have an abundance of patience. Technical skills are valuable. More Americans of Negro, Oriental, Indian, and Mexican ancestry should be appointed. We should appeal to the youth in junior and senior high schools and help them obtain scholarships for overseas work. The exchange of Christian students, professors, and other lay people should be encouraged. The exchange of ministers should be stepped up, but there should be care in screening so that the right people go to the right

places. More of the missionary dollar should go to national churches for the active extension of the Gospel in their own land.

In the future the "mission church" will cease to be just that and will become part of the world church. She will invite the skill and guidance of missionaries as working members. This will exemplify the non-racial, non-national character of Christianity. She will capture Asian cultures for the praise of the Lord and will work out ways to make the church a part of the world around it. "Djakarta, Bangkok, Manila, Singapore, Saigon, and Rangoon are suburbs of the City of Man in Southeast Asia. The Gospel reminds us they are now to be suburbs of the City of God."

AUDIO-VISUAL MATERIALS FOR FOREIGN MISSIONARY THEME OF SOUTHEAST ASIA

FILMSTRIPS

IF YOU LIVED IN MALAYA, 63 frames, black and white, reading script, sale $3.00, our rental price $1.50, made by Friendship Press for young people.

ELENA OF THE PHILIPPINES, 60 frames, color, reading script, sale $5.00, our rental price $1.50, made by Friendship Press for Children.

KOKO OF THE PHILIPPINES, 40 frames, color, words on filmstrip, sale $6.00, our rental price $1.50, made by Young America, suited to Juniors and up.

MING LEE OF MALAYA, 58 frames, color, reading script, sale $5.00, our rental price $1.50, made by United Lutheran Church, for Primary and Junior ages.

MESSAGE FROM MALAYA, 77 frames, color, reading script, sale $5.00, our rental price $1.50, made by United Lutheran Church, for Junior High up.

16mm SOUND FILMS

LUZON MOUNTAIN BOY, 15 minutes, color by Alan Shilin and released through BFC of National Council of Churches. Background information on Philippine Islands. Well suited to Juniors, and up. Rental $6.00.

IN THE FACE OF JEOPARDY, 30 minutes, color or black and white, by BFC of National Council of Churches. An Adult film, especially suited to men. Rental—Color $12.00; Black and White $8.00.

RELIGIOUS FILM LIBRARIES

209 Ninth Street, Publication Building, Pittsburgh 22, Pa.

MISSION SCHOOL DISCONTINUED

STATEMENT OF BOARD OF DIRECTORS OF THE WOMEN'S GENERAL MISSIONARY SOCIETY AND THE BOARD OF AMERICAN MISSIONS ON THE FRENCHBURG SCHOOL, FRENCHBURG, KY.

Forty-seven years ago the Women's General Missionary Society established a Christian school in Frenchburg, Menifee County, Ky. School property and a farm were purchased, and buildings were erected for elementary and secondary education. The school was fully church-operated and church-supported. A thoroughgoing program of Christian education was conducted for the children of this backward mountain section where the County provided little or no educational opportunity. The school was a vital home mission enterprise. Through the years it has been a blessing to hundreds of mountain children, many of whom were led into full-time Christian service.

In the course of time as the demands of modern education became a financial burden to the Women's General Missionary Society and as the community began to sense a responsibility for the education of its children, an agreement was entered into between the Women's General Missionary Society and Menifee County whereby the County through its school tax began to share in the financial burden of the school. The County funds were supplementary to the Women's General Missionary Society funds, and they were sent to the WGMS office in Pittsburgh, Pa. The Women's General Missionary Society continued to pay all instructional salaries and maintenance costs from its office. The Women's General Missionary Society retained full control of the school and its program.

KENTUCKY LAW CHANGES STATUS OF SCHOOL

The aforesaid condition prevailed until 1953 when the Commonwealth of Kentucky, which at long last became concerned about education, enacted the Minimum Foundation Law, which made provision for state aid to county schools to supplement county funds, and which law also made provision for standard salaries for teachers in line with earned degrees and years of experience. This Minimum Foundation Law was revised

High school and grade school at Frenchburg, Ky.

and expanded in its provisions in 1955. With the enactment of this law the Frenchburg School passed from the legal status of a church-controlled private school to the status of a public school.

With the enactment of this law the instructional salaries could no longer be paid from the WGMS office. All instructional salaries had to be paid from the office of the County Superintendent of Schools if financial aid was to be received from the Commonwealth of Kentucky. The Women's General Missionary Society continued to supplement instructional salaries until the fall of 1956, and it continued to bear maintenance costs. Aid toward these maintenance costs was provided through the funds obtained from the sale of used clothing and special gifts from women's and church school groups throughout the United Presbyterian Church. The Church maintained its supervision of the school through sufferance of the County and State, though the relationship had been declared illegal by the Commonwealth of Kentucky.

When the County began to supplement WGMS funds for the operation of the school, tension arose between the school administration and the County Board of Education, and between certain citizens' groups and the County Board. The tension increased at the point where the State Board of Education entered the situation through State supplementary funds. This tension grew over administration, teacher appointment, discipline, lunchroom supervision, and in other areas.

By a directive of the General Assembly of 1956, all the American Mission work of the Women's General Missionary Society was integrated with the work of the Board of American Missions. The Board of American Missions assumed administrative responsibility for all American Mission work as of August 1956. Three members of the Board of Directors of the Women's General Missionary Society and two women from the Church-at-large were elected to the Board of American Missions by the General Assembly. By the Assembly action, the Frenchburg School became a part of the administrative responsibility of the Board of American Missions.

TEST CONTRACT DECLARED ILLEGAL

Immediately after the General Assembly action had been taken a group of Frenchburg citizens appealed to the American Board to maintain its relationship with the school and to tighten its administrative control of the school. Accordingly a proposed contract which placed the full control of the school under the Board of American Missions was presented to the County School Board by the American Board for the school term of 1956-57. The County Board refused to sign the contract until it had been passed upon by the State Superintendent of Education. The State Superintendent submitted the contract to the Attorney General of the Commonwealth, who ruled that in accordance with the principle of separation of church and state, the contract was illegal and he published his decision in the Kentucky and Cincinnati, Ohio, papers.

The Attorney General in his ruling stated that the United Presbyterian Church was illegally conducting a public school. It became obvious, therefore, to the Board of American Missions, and to the Board of Directors of the Women's General Missionary Society, in whose name the title of the school property is vested, that the time had come either to sever all relations with the Frenchburg School and offer to sell the property to the County for school purposes, or to sever all relations with the County and the State Board of Education and to conduct a church-supported private school.

The alternative of the private school was seriously considered by the Board of American Missions. Representatives of the Board visited in Frenchburg on several different occasions to confer with citizens' groups on the possibility of local support for such a

Closer view of grade school built about 10 years ago

school. An American Board repre- to the property is vested. The Board sentative conferred with the State Superintendent of Education in Frankfort, Ky., on the school situation in Frenchburg. Conferences with agencies working in the Appalachian Mountains were held by an American Board representative to ascertain their interest in a cooperative Christian school program. Frenchburg citizens canvassed the County in the interest of support for a private school. Their canvass showed considerable interest on the part of people of the County by means of money pledged, scholarships, and pupils signed to attend such a school, if established.

DECISION MADE TO SELL PROPERTY

All facets of the problem were studied at length by the American Board's special committee on education, and again by the full Board at its meeting Dec. 4. A full and complete report of prior investigations and of the data presented by the Frenchburg citizens' committee was presented to the Board of Directors of the Women's General Missionary Society at its meeting Dec. 17, which Board gave further consideration to the whole matter. After joint conferences, the Board of American Missions and the Board of Directors of the Women's General Missionary Society voted unanimously, though reluctantly, (1) to discontinue the Frenchburg School under Church supervision and support, and (2) to sell the Frenchburg School property, if possible, to the Menifee County Board of Education.

Three main factors brought both Boards to their final unanimous decision: First, the establishment of a private school now would force the Menifee County School Board to build a public school. The County through a bond issue and funds on deposit would have a minimum of $250,000 to build a public school, thus placing in this sparcely populated County a public school with free tuition and free school transportation, in direct competition to a private school.

Second, the cost of the establishment and maintenance of a private school would be exorbitant. Thirty-three thousand dollars would be required for immediate instructional and maintenance costs in addition to other local and special income, plus an additional undetermined cost to the Board for necessary renovation of buildings and additional equipment to bring the school up to standard. This financing could not be found in the budget of the Board of American Missions with its heavy prior commitments in church extension, education, missionary support, and other American mission work. Third, the cost of maintaining a fully accredited private school in this time of rising educational standards would increase year by year.

The receipts from the sale of the Frenchburg School property will revert to the Women's General Missionary Society in whose name the title of Directors of the Women's General Missionary Society will determine how the money from the sale of the property will be used in further American mission work.

The above action was taken only after thorough study, deliberation, and prayer on the part of the Women's General Missionary Society and the Board of American Missions.

Board of American Missions of the United Presbyterian Church of North America
Board of Directors of the Women's General Missionary Society

HE LOVES THE LITTLE BROWN ONES

Vignette from Children's Home, Khartoum North, North Sudan

MARY ANNA BODE

We had a very sad day yesterday. Not only is the news from Egypt disturbing but our little Zakiah went to heaven about 2:30 in the afternoon.

She was so tiny and had had a difficult time when she was a younger baby. She had pneumonia about six weeks ago, but seemed to be quite well now. On Monday she had a slight fever and nausea. Elizabeth was concerned because she had been sick before, so she took her to the hospital to see the doctor. He said she was perfectly all right, and by afternoon she did seem quite well. On Tuesday she ate and played and was seemingly fine until time for dinner at 12:30. She was sick at her stomach and Elizabeth put her to bed. By 1:30 she was breathing so heavily that Elizabeth tried to get Dr. Labeeb, but he couldn't be located. She sent for Aleta and Audrey, who got there at 2:00, and the little thing was gone before 2:30.

Elizabeth sent word to me, and Marjorie and I went over right away. The baby was in her crib in the dining room. They had covered her with a sheet. Because the mother is Muslim and because the Town Council had sent the baby to us, she had to be buried in the Muslim Cemetery in Khartoum North. Six men and a policeman were sent to make a little procession. Aleta was able to find the mother and brought her. She is a blind beggar.

After the mother had been there for a while and when it was sunset, Aleta and I wrapped the tiny thing in a sheet and I carried her out and laid her in the arms of one of the men, and they took her away.

God gave us one of the most beautiful sunsets I have ever seen, and it was like a benediction.

She was just a little brown baby, learning to walk and talk. She had an inconsequential background—was Muslim by birth—and certainly was "one of the least"—but she had a place in all of our hearts and it was hard to give her up. But there is often sweetness mixed with sadness, and I'm sure that though it was hard for *us* to part with her, she was welcomed in heaven, for surely it was said, "Suffer the little children to come unto me, and forbid them not: for of *such* is the kingdom of heaven."

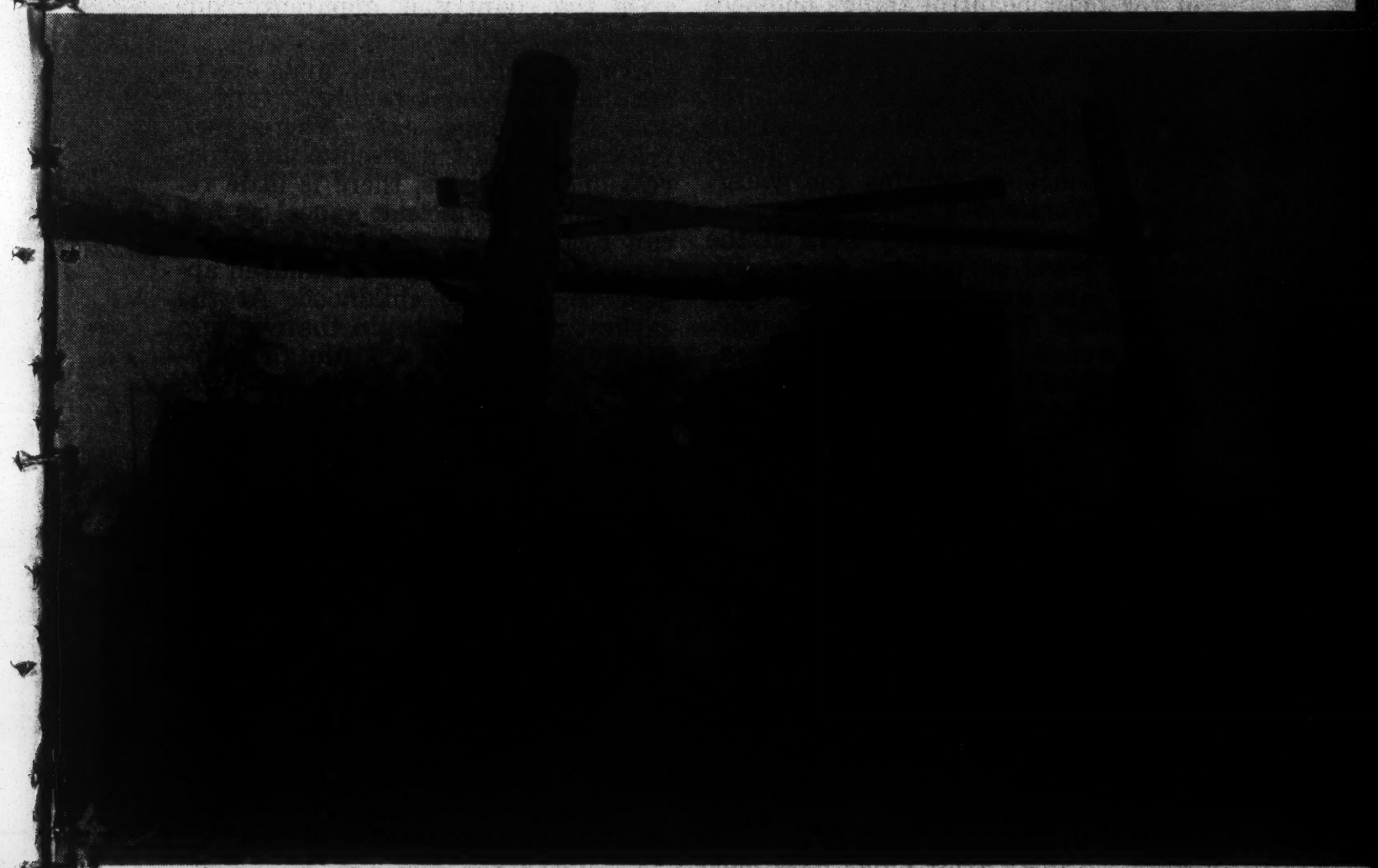
EGYPT — WHAT IS IT LIKE?

A Career Missionary Gives Her Impressions After Her First Year

ELEANOR GERSIEK

Missionary to Egypt? Yes, but we find ourselves in Switzerland, at the present time, as we wait for permission to return. I should like to take this opportunity to answer the many questions which some of you folk have asked about Egypt.

Speaking broadly, we may divide Egypt into three sections: the Nile, the Delta, and the desert. The first is the happy touring ground. The two latter, however, are practically unknown to the visitors, and present native life. The primitive simplicity of the *fellahin* in the Delta has a charm not to be found among the inhabitants of the large towns, but it is only in the desert itself that Arab life may be met with. No one can pass through the desert without picturing to himself the old Biblical days and the wandering of the Israelites. The various phases of agricultural life present themselves in turn. You see a farmer with his yoke of oxen and wooden plough in hand—he is making runnels for the water supplied by the primitive water-wheel turned by a blindfolded buffalo. Canals abound everywhere, and boats' sails constantly appear among the growing crops. The vegetable life of



The family cow turns the water wheel at the well

these canals is pretty; the ibises gleam white against the black soil.

The city of Cairo, where I lived this past year while in my first year of language study, is noisy, as any city is. Every turn presents a picture. You see the dragomans with their tourists. Ladies wear large shawls of black which envelop the whole person, and fall in picturesque folds about the figure, having a graceful effect. Heat, dust, and flies try one's patience to the uttermost. The merchant tempts the tired sightseer to rest a while, only to fall prey to the charm of the traders. Purchasing in the bazaars is not to be taken lightly. Fixed prices are unknown and the article is worth only what can be obtained for it. As one looks about he can not help but see the many mosques in which is embodied much of the history of Egypt. Sunset along the Nile, with palm trees or the sails silhouetted against the sky, is one of the most beautful things one sees there.

If you were to go but a few miles out of Cairo you would see country folk passing from village to village driving camels and donkeys laden with produce, or turning the water-wheels. Women and children are usually occupied in laundry work at the water's edge, or walking erect with water jars gracefully poised upon their heads. You would also see buffaloes wallowing in the river, and enjoying a brief rest from the scorching sun and irritating fly. From the banks of the Nile you may see fishermen throwing their hand nets, and in the background the sun-dried mud houses.

"In the sweat of thy brow shalt thou eat bread" is truth brought to mind. At early dawn man and beast go forth to their labor, and only at nightfall do they cease their toil. Not an inch of land is wasted. Field work is carried on with the most primitive of implements, but the land is well tilled, and planted with such a rotation of crops as experience has proved most profitable. The plough itself is a very simple implement of wood, with its point iron-shod. Deep ploughing is not required, and the wooden plough of Egypt does little more than scratch the soil. The soil is wonderfully fertile. Conditions in Egypt are favorable to crop raising and, given an adequate water-supply, success depends almost entirely upon the efforts of the farmer. The harvest gathered, threshing follows, a picturesque operation of peculiarly Biblical interest. The corn being spread in a large circular pile on some clear space of ground close to the village, a yoke of oxen are driven round and round upon it, drawing after them a wooden vehicle rather like a large chair on runners. Between the runners, which assist the oxen in beating out the corn, are several circular knives which revolve and cut up the straw. One thing which is very striking is the entire absence of fences or other divisions between farms. The canals supply boundary marks, but otherwise the country is apparently one continuous field.

Amusements are few and, except for the occasional religious festival and the village cafe where men friends gossip and discuss the progress of their crops, there is little relaxation. Books do not appeal as few can read. In other respects the day is one of labor. Even the children appear to have no childhood. At the earliest ages they begin the working life before them. The little girls collect dung as fuel, or watch the cattle in the fields; the boys are herding goats or taking beasts to water. Labor begins, as labor ends the lives of the people, whose existence would be almost that of the beast were it not for the joy of their domestic life. The *fellaheen* have a sense of humor, and thoroughly enjoy a laugh.

You may have wondered just what goes on in the summer time, when our schools and other work are closed. What do missionaries do? Let me give you an example by telling you what I did last summer.

The School of Oriental Studies, where we study Arabic, closed the latter part of June, and after pack-

The threshing machine is pulled round and round by a buffalo

ing my things away until I would return again in the fall, I left for Sidi Bishr in Alexandria to enjoy swimming in the sea, and also to attend our summer Association meetings.

From Sidi Bishr some of us went south to Tanta and helped at the annual girls' conference which was held at the girls' school. It was a real joy to see some 70 young girls come and enjoy a week of rich physical and spiritual blessing. We had a tour of our American Mission hospital across the street, and, among other events, we took the girls to the work camp so they could see and share in the work of building a new conference grounds for youth.

The next stop was our hospital at Assiut where a few of us helped for a number of weeks. It was a real thrill to see the different types of missionary work, but it was also pitiful to see the poor peasant folk, especially those with leprosy who came every other Wednesday to receive "Care" packages.

From there I went on to another of our mission stations, Mansura, and stayed with Miss Frances Patton who was busy with the reopening of school. In the mornings I had the privilege of visiting in the homes with the Bible women, and getting more acquainted with the people and with their language. This past summer is one I shall remember with great joy, and pray that some seed sown may bring forth fruit.

EGYPT — WHAT IS IT LIKE?

A Short-Termer Writes Her Home Church Soon After Her Arrival

DONNA LEE WAGNER

This is really a big school (American College for Girls, Cairo)—bigger than it looks at first glance. This morning I walked through the gardens and around the campus. It doesn't look like a college campus such as Westminster's because it is in the city, and space isn't as it would be in the country. Everything is necessarily much closer together, but between the buildings there are gardens and many high trees. In the school itself, we have a nursery, kindergarten, primary, secondary, and Junior college. I am teaching music to primary, secondary, and to irregular groups (those who do not know much English). I will also have glee clubs, seven classes a week of English, and a home room. Remember that this is a private school—they must pay tuition, wear uniforms, and those who live at the school have very strict hours (first rising bell is at 6:15, breakfast at 6:55). The teachers who live at the school (most do not) eat with the girls except at supper time. Bed time for all except college students and teachers is nine o'clock. On Friday and Sunday (no-school days) naps are required in the afternoon for the girls. There are over 1,000 enrolled.

I understand that in the winter here it gets very cold, and occasionally it rains. The total rainfall in Cairo for a year is an inch or an inch and a half; up south in Assiut it rains much less than that, some years not at all, and down in Alexandria it rains about three inches a year. Last summer with all your rain, I kept thinking how good it would be if places such as this could just have more rain. We fail to realize, however, that these people are adjusted to this life and rains ruin some of the village homes entirely, and would certainly make mud of all the ground.

The street on which we live seems to be in the process of changing names; it is generally called Sharia (Street) Nahdet (Awakening) Misr (of Egypt). At one of the big squares on this street there used to be a statue of a woman lifting her veil, and hence, The Awakening of Egypt. Now the square has a very large statue of the ancient Pharaoh, Ramsis. It is a lovely square, with a very large fountain affair representing the Aswan Dam. The water shoots outward some distance before it falls, so that on a breezy day the spray may reach across the street. It is lighted also, and the lights change, including all the colors; really quite a sight at night.

I can think of another reason for calling this street the Awakening of Egypt, though. I don't think you can imagine how many cars there are in Cairo, and this street is a wide, divided one. They don't drive here as they do at home. The cars weave in and out all the time with the horses, donkeys, bicycles, and buses, and horns are in constant use. I'm glad the street is a divided one because then it is possible to run halfway, be safe on the division, then when the other half is free, run the rest of the way. I spend quite a bit of time on that divider, since I have not learned to dodge cars yet. Sleeping at night is not difficult at all for me, but I waken any time between four and six in the morning because of the noises.

I know you are interested in hearing of the churches here. Last Sabbath we stopped at several, staying for a short time at each. This hardly seems very spiritually uplifting, but it really is. The first one we stopped to visit was a very new one; the pews are old, but the rest quite modern looking—in comparison to the surroundings. The service had not yet

begun, so there were few people; the people believe in coming and going at most any time, not necessarily the beginning or the end. It is surprising though to see the churches being built; there may be no money for it, but that's beside the point—go right ahead. That policy has merit in respect to faith, but it isn't just a matter of faith, but of *maelesh*, or "never mind." An economy just doesn't work that way, although the buildings do get built. The second church was Philip Amin's, who was in America last year. He baptized eight babies, an unusually large group. It was interesting to see, particularly since the mothers were all together and the fathers all together. Most of the women were holding the babies, but a couple of men were, too. The next church was only partly built, and was very much in the rough, but the congregation was large, although not as packed as Philip's. The service was well on its way, but the only seats available were down front, and the ushers thought we should go right down—even though staying for only a few minutes. We certainly didn't want to do that, so the chairs were carried back to us! During the time of offering, the organist (small pump organ) played an Arabic melody which I thought was quite nice—played with one finger. Another interesting item is the way the men sit on one side, and the women on the other, and the children run back and forth—especially during prayer. When we left, many other people did also; the sermon was about to begin. The next church was large, lovely, and well packed. We did a little more singing here—nothing like hearing

"Oh, My Darling Clementine" sung with Arabic hymn words. Most of the music is Western, our hymns sung with Arabic words, which I think is a shame. At the last church, the service was just closing, and that completed the service for us, from beginning to end. After visiting the Fowler Children's Home, we got back to the college in time for dinner.

This morning we visited the college farm, run by the college as a training center for homemaking for the villagers, as well as the farm itself. The cows are part *beladi* (native) and a little Jersey, but give very little milk. The chickens lay eggs smaller than a pullet egg. This is not a rich man's project, but that of the *fellaheen* or farming villagers. We were surprised at the cleanliness of the homes here which are all attached to each other. It reminded me of a maze with the various rooms, but each family did have a separate section, with a door and a special room for chickens. There was very little, and sometimes no, furniture. The walls are very thick and I don't know whether they are made of mud or a cement of some kind, but there is straw mixed in with the building material. Some of them were very smooth, and painted white. There is an oven in the house, but in an open air place. It somewhat resembles an outdoor grill, but is round and the baking is done inside it. Very wide pipes of the same material as the house lead from it and are a kind of furnace. For instance, in a room there is a place along an inner wall which looks like a built-in shelf affair, low enough to sit on comfortably, and wide enough to sleep on if you don't move around. This is the hot air pipe, and is a ready-made bed. There were also some especially wide ones which may have been a double bed. At any rate, there is no bed to make, nor chairs to vacuum.

THEY'RE TURNING IN THEIR "MAGIC MAKING INSTRUMENTS"

WINBURN T. THOMAS

Before dawn the Rev. Alex Rotti, a member of the Indonesian parliament, and I started from Kupang for a mountain village. As we climbed up into the hills, we looked back upon the capital of the island, which a decade after the Japanese surrender still bore the marks of Allied bombers.

The sun was an hour high when we left the motor car by the roadside at the edge of the forest. After a half-hour's walk, we came to a clearing. There sat 200 men and boys. In the center was an improvised altar on which were heaped foreign coins, bits of jewelry, carabao horns, and scraps of hair.

At first glance they appeared a most primitive people. One could easily imagine their fathers returning from a hunting expedition bearing heads displayed on pikes, as indeed they had done in the early days of the twentieth century, according to my companion.

Suddenly we were aware that the man standing by the altar reading the Bible was an Indonesian pastor. When he finished, he began to sing. Then one voice after another joined in song until the whole forest rang with the joy of hearts lifted in praise.

What we had been witnessing in this large clearing was an entire village of Timor Islanders coming into the Christian church. On the altar were the "magic making instruments" formerly used by animistic people to drive out evil spirits. In becoming Christian, they were repudiating the use of these amulets or charms against evil spirits.

Each year 10,000 to 15,000 Timorese take this step. Within the past half century, the Church of Timor has grown to 300,000 members, the third largest Protestant body in Indonesia.

Since this church has grown at such a rapid rate, there is a serious shortage of trained leadership. Of the 79 ordained ministers, only three are graduates of the Djakarta Theological College. The oldest of them, Dr. J. L. C. Abineno, a leading theologian and writer of the Indonesian Christian community, refused opportunities in several seminaries because he feels called to serve his rural people and his own church.

When the Japanese surrendered in 1945, the literacy rate in the East Indies was six per cent. There were no universities. Christians, and even the nation at large, have been seeking to close the technological and leadership gap by offering greater educational facilities. Already more than 30 nominal universities have been established. The enrollment in the technical training schools has expanded rapidly.

To help the churches train needed preachers, teachers, doctors, nurses, and administrators, the Inter-Church Aid Committee of the Indonesian Council of Churches has established 53 teacher-training scholarships, 7 for doctors, and approximately 100 for ministerial training.

This is not the only problem plaguing the Church of Timor. The poverty of the people, and hence the poverty of the local congregations, makes it difficult for them to support professionally trained leadership.

After his visit to Timor, the Moderator of the Protestant Church of Indonesia said: "I could see and feel the Kingdom of God emerging in the Church of Timor."

Yet, even the Kingdom of God as

Rev. Winburn T. Thomas, Ph.D., is secretary of the National Missionary Commission of the Indonesian Council of Churches with headquarters in Djakarta.

imminent in this world must be supported.

Church World Service has joined with the Mennonite Central Committee by sending an agricultural specialist to the island in an effort to help the Church of Timor find more adequate support among its own people.

Timor, located about half way between Djakarta and Darwin, Australia, was a refueling point for British Overseas Airways Corporation planes flying to Australia in prewar days. Its soil is poor partly because of the coral formation. The basic diet is corn. Even this becomes very scarce during six months of annual drought. Foodstuffs must be imported to keep the population alive. There is no industry and therefore little money with which to import rice and other foodstuffs.

Into this situation has gone Leonard Kingsley, a member of the Mennonite Central Committee from Indiana. He and his wife and seven children arrived in Timor on two separate days because there was not room for the whole family on a single plane.

The Kingsleys have done their best to adjust to strange conditions. The non-existence of familiar foods, the high incidence of malaria, and the absence of English-language schools —these are just some of the hazards the Kingsleys have braved to help the Christians of this Indies island.

Already a rice mill has been purchased and is in operation. A program for exporting larger quantities of cattle for sale is expanding. Mr. Kingsley has undertaken a project to improve the strain of the island's cattle.

During 1957, half of the Church World Service appropriation for Indonesia will be used to finance this project in agricultural rehabilitation. Although relief funds must also be used to feed several hundred thousand members of the Toradja Church in Celebes who have fled their homes in the last five years, the Indonesian Aid Committee has decided that a portion of CWS funds must be used to provide the nation's churches with a demonstration of self-help possibilities.

In many other lands this project would have been undertaken by the mission board with which the young church was traditionally connected. The Church of Timor enjoys no such connections, however, being an orphan. Had not Church World Service undertaken this responsibility, the pilot project could not have been attempted. The fact that this one church body is growing *each year* by as many members as there are Protestants in Thailand—after 125 years of missionary work—illustrates the importance of helping it to help itself.

In the Latin the word *timor* means fear and anxiety. This interpretation would not hold true for the Church of Timor. In the Indonesian language *timor* means east. Thanks to the generosity of the churches of America, and the cooperation of mission boards in the Netherlands and Australia, the Christian community can take pride in the progress being made through self-help efforts in the East.

This story of the need in Indonesia and the ministry to that need provided by our churches has counterparts in scores of other areas overseas where millions are homeless, hungry, and destitute. A great portion of the aid to these areas is made possible by contributions to the "One Great Hour of Sharing" United Appeal for relief and reconstruction to be held this year in tens of thousands of churches throughout America.

—Church World Service

WORLD PRESBYTERIAN ALLIANCE
DEPARTMENT OF WOMEN'S WORK

AMERICAN AREA NEWS BULLETIN

Associate Reformed Presbyterian

The women of the Associate Reformed Presbyterian Church held their annual week of prayer for 1956 from Nov. 12 to 16. The theme for the week was "Launch out into the deep, and let down your nets for a draught."

Presbyterian Church in Canada

The special emphasis of the Women's Missionary Society of the Presbyterian Church in Canada for 1956-57 is on children's work.

Week-day groups for children are the joint responsibility of the Women's Missionary Society and the Board of Christian Education. A new week-day program for children 6-8 years of age, "Children of the Church," has been prepared and was introduced to the Church last autumn. Within each presbytery a jointly sponsored Conference on Children's Work is being held this year, where church school teachers of children and leaders of the week-day groups (Children of the Church for the 6-8 year olds and Explorers for the 9-11 year olds) will receive training and assistance for their work

Presbyterian Church US

The General Assembly of the Presbyterian Church US, in its 1956 meeting, approved and sent to presbyteries for their action a recommendation to amend the Book of Church Order to permit women to serve as elders and deacons in the local congregation. This action was taken following the reading of a report of a special committee assigned to study the Biblical grounds for the status of women in the Church. The committee was a fairly conservative one, with Dr. Edward G. Lilly as chairman. Mrs. A. Walton Litz of Little Rock, Ark., one of the Church's representatives to the Alliance of the Reformed Churches Throughout the World Holding the Presbyterian Order, was the only woman member of the committee. It is an excellent study and was well presented at the meeting of the General Assembly. The General Assembly urged the membership of the Church to study the report before presbyteries took action on the recommendation. In order that the women might make a study, copies of the report are being made available to them through the Board of Women's Work.

Presbyterian Church USA

Nearly 3,000 Presbyterian women from practically every state in the Union gathered in an all-day Women's Convocation during the meetings of the General Assembly in Philadelphia last May. This Convocation was sponsored by the National Council of Presbyterian Women's Organizations. In line with the celebration by the General Assembly of the 250th anniversary of the founding of the first presbytery, the program was con-

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The above is condensed from the News Bulletin edited by Miss Margaret Webster, Toronto, Canada, correspondent for the North American Area. Miss Webster attended the European Area Council in Germany last summer.

The United Presbyterian Women's General Missionary Society is officially represented in the Department of Women's Work of the World Presbyterian Alliance.

cerned with our Protestant heritage. Greetings were brought from the women of the older Protestant Churches of Europe. The offering of $1,440.74 went toward the restoration of the Calvin Auditorium in Geneva, Switzerland.

United Church of Canada

The Dominion Board of the Women's Missionary Society, at its annual meeting approved a recommendation asking the General Council of the Church to study the principle of the formation of one organization for the women of the United Church, the aim of which would be to enlist all the women of the Church for the total mission of the Church, and to study the relationships to other Boards of the Church concerned. Such a commission will report to the General Council of 1958.

European Area Council

The European Area Council of the World Presbyterian Alliance met in Emden, Germany, from Aug. 16 to 21, 1956. Representatives were present from a large majority of the Reformed Churches of Europe.

The main subject for consideration at the Council meeting was "The Reformed Churches and Worship." Consideration was given to worship in Bible times, the theology of worship, recent developments in regard to worship in Reformed Churches, and worship and life.

Two sessions of particular significance during the conference were the morning and evening services on Sunday. At the morning service the delegates to the conference sat down with the members of the Reformed Churches in Emden at the Lord's Supper. In the evening, Reformed Church members from miles around gathered in the ruins of the Great Church for the service of worship and witness. The Great Church had been almost entirely destroyed in the bombings which had completely flattened the city of Emden. Standing were the end wall and parts of two side walls. Yet here in these ruins a great congregation gathered to bear witness to the fact that in Christ we are one family. The members of the Reformed Church youth group stood at intervals at the front and around the great assembly holding torches to provide light for the service. There, representatives from Churches behind the Iron Curtain (from Czechoslovakia, Hungary, and Yugoslavia), from Reformed Churches in countries largely Roman Catholic (Spain, Portugal, Italy, France, and Belgium); from countries which had suffered much because of war (Germany, the Netherlands, and Greece); from the British Isles, Switzerland, and Austria, together with a few visitors from abroad, joined together to sing "Praise to the Lord, the Almighty, the King of Creation."

Women in the Alliance

One session of the Emden meetings had as its subject "Women in the Alliance." Miss Allison Harvey, who is looking after the correspondence for the Department of Women's Work in the British Isles presided, and reported on developments in women's work in the British Isles.

She stated that there is very great interest in the churches there in regard to the place of women in the Church, and particularly the opening of the ministry and eldership to women. The United Free Church of Scotland now has 3 women ministers and 15 women elders. The Presbyterian Church in Ireland has 17 women elders. The Presbyterian Church of England, which has for some time admitted women to the eldership, at its General Assembly last May accepted the application of the first woman to its ministry.

Officers' Page

What or Whom, Which Is It?

". . . for I know whom I have believed . . ." 2 Tim. 1:12

ONE OF MY FAVORITE "extra-curricular" activities is an adult education group. We discuss the classics from all viewpoints. Our most recent evening was centered on Augustine's *Confessions*—an intimate picture of a man's struggle to find God.

"It amazes me," said one woman, "that Augustine's idea of God is so personal. I have been a church member for many years now—even sing in the choir and substitute in the church school occasionally, and I don't feel I have to let God in my life so completely. I live the best I can. What is Christianity anyway? To me it's just a code of ethics!"

"I disagree," said another member—a man. "Christianity is Christ. It's a personal belief in a personal Christ."

"Then if that's Christianity," said the first member, "I'm not a Christian."

What is Christianity? Is it just a code of ethics? Or is it something much more? Is it a vital knowledge of the Lord Jesus Christ that reaches into our souls and makes a difference? Or are we content with merely a standard of behavior? If so, what are we substituting for this personal knowledge of Jesus Christ?

The first, and most subtle substitute, is a factual knowledge of Christ. This is particularly a snare for those of us who've been "brought up" in the church. We know all about Jesus Christ—that is, we know where he was born, much of what he said, who his followers were, and we may even have our own idea of why he came in the first place. But there, too often, our "knowledge" stops. We've never gotten him out of our heads into our hearts.

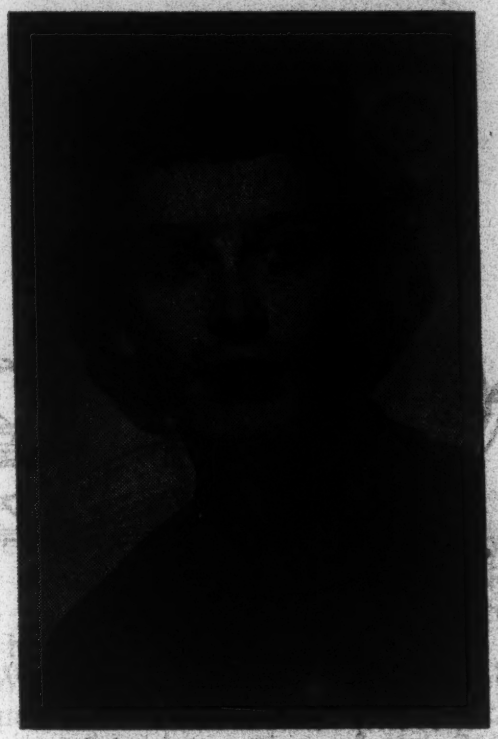
Then again, we may substitute the Christian experience of others for one of our own. We admire those whose lives are vital in Christ. We seek them out. We feel that if we are found in the company of such Christian greats, some of their experience will rub off on us. The only thing is, it never does, and we say, a little wistfully, "Her religion seems to mean so much more to her than mine does to me."

Yet it would seem, when all is said, the main hindrance to this personal relationship with Christ is our own nature. A real "Christ-me" experience implies soul-searching, a cleaning out of the hidden nooks where the favorite, condoned sins lie. This scrutiny hurts—we don't like it. Yet it is necessary if we want to know him personally. It takes time and effort on our part to cultivate that deep fellowship.

This then, is Christianity—to "know whom" we have believed, a personal belief in a personal Christ. What is your Christianity?

—*Mrs. Byron Crozier*, First Vice President, 1957 WGMS Convention

Mrs. Byron Crozier



The first vice president of the 1957 WGMS Convention is a minister's wife in West Allis, Wis. She was graduated from Wheaton College in 1948. The mother of two boys aged three and eight, she is active in the Women's society, directs the Junior and Teen choir, and serves as youth director of her church.

Daughter of a Presbyterian minister and granddaughter of a Baptist minister, she is also a niece of Culbert G. Rutember whose book *The Price and the Prize* is on the 1957 WGMS Reading Course list.

HONOR ROLL

Presbyterials Reporting Delegates to the 1957 WGMS Convention Indianapolis, Indiana

	Presbyterial	*Date*	*Secretary Reporting*
15.	Chartiers	Nov. 24, 1956	Mrs. Lawrence Boone
16.	Xenia	Nov. 24, 1956	Miss Mabel Stormont
17.	Conemaugh	Nov. 27, 1956	Mrs. William O. Anderson
18.	Delaware	Nov. 28, 1956	Mrs. Kenneth Sanford
19.	Vermont	Dec. 1, 1956	Mrs. J. Carroll McLaren
20.	Monmouth	Dec. 2, 1956	Mrs. F. W. Smith
21.	Oregon	Dec. 5, 1956	Mrs. Clyde E. Hurd
22.	Mercer	Dec. 6, 1956	Miss Genevieve M. Houston
23.	Illinois Southern	Dec. 6, 1956	Mrs. Everett Coulter
24.	Monongahela	Dec. 7, 1956	Mrs. Robert M. Mitchell
25.	Beaver Valley	Dec. 10, 1956	Mrs. Howard S. Miller
26.	Colorado	Dec. 11, 1956	Mrs. Edmond Griep
27.	Muskingum	Dec. 13, 1956	Mrs. J. G. Lowery
28.	New York	Dec. 17, 1956	Mrs. Rudolph Kosits
29.	Cleveland	Dec. 19, 1956	Mrs. Walter McCurdy
30.	Rock Island	Dec. 20, 1956	Mrs. Carlisle C. Anderson
31.	Puget Sound	Dec. 20, 1956	Mrs. Alex Fleming
32.	Kiskiminetas	Dec. 22, 1956	Mrs. Emerson Garland
33.	Big Spring	Dec. 23, 1956	Miss Margaret L. Thompson
34.	Philadelphia	Dec. 24, 1956	Mrs. H. R. Clough
35.	Des Moines	Dec. 27, 1956	Mrs. Millard K. Chambers
36.	Uncompahgre	Dec. 27, 1956	Mrs. H. W. Kane
37.	Keokuk	Dec. 28, 1956	Mrs. Harold Ross
38.	Tennessee	Dec. 28, 1956	Mrs. J. R. Dungee
39.	Ohio Northwestern	Dec. 31, 1956	Mrs. J. W. Caughey
40.	Detroit	Dec. 31, 1956	Mrs. Edgar J. Seyb

Mrs. Grant B. Gibson, Convention Secretary

Worship Him in

THE TRUTH

MRS. HAROLD E. LO

Key Verse: Acts 1:8.

Scripture Background: Acts 2:1-15, 37-42.

Worship Center: On a table place a map globe. To the right and in front of this place an open Bible. Back of and to the right of the globe place a Cross which stands taller than the globe. From the right direct a light shining across the Bible and the Cross, illuminating the globe on the right side.

Opening Sentence: Gal. 5:21, 22; 1 John 4:13.

Hymn: "Breathe on Me, Breath of God."

Prayer: Several sentence prayers.

Review briefly the story of Pentecost.

Hymn: "Love Divine, All Loves Excelling." Repeat together Acts 1:8.

Meditation: Familiar as is the story of the coming of the Holy Spirit upon those who had received the Commission of "Go Ye," and who waited in prayer in Jerusalem for the fulfillment of the promise of coming, we need often to remind ourselves that the same Spirit empowers Christians today. Just how much He empowers us depends, as it did then, on how well we prepare ourselves for the reception.

How much these followers of Christ knew of the presence of this Spirit in the world then, or before their day, we do not know. But we do know that now He had a greater message to proclaim! The Savior had come. Because of His death there was life to be proclaimed, there was hope through His resurrection, and assurance of victory through the ascended Lord.

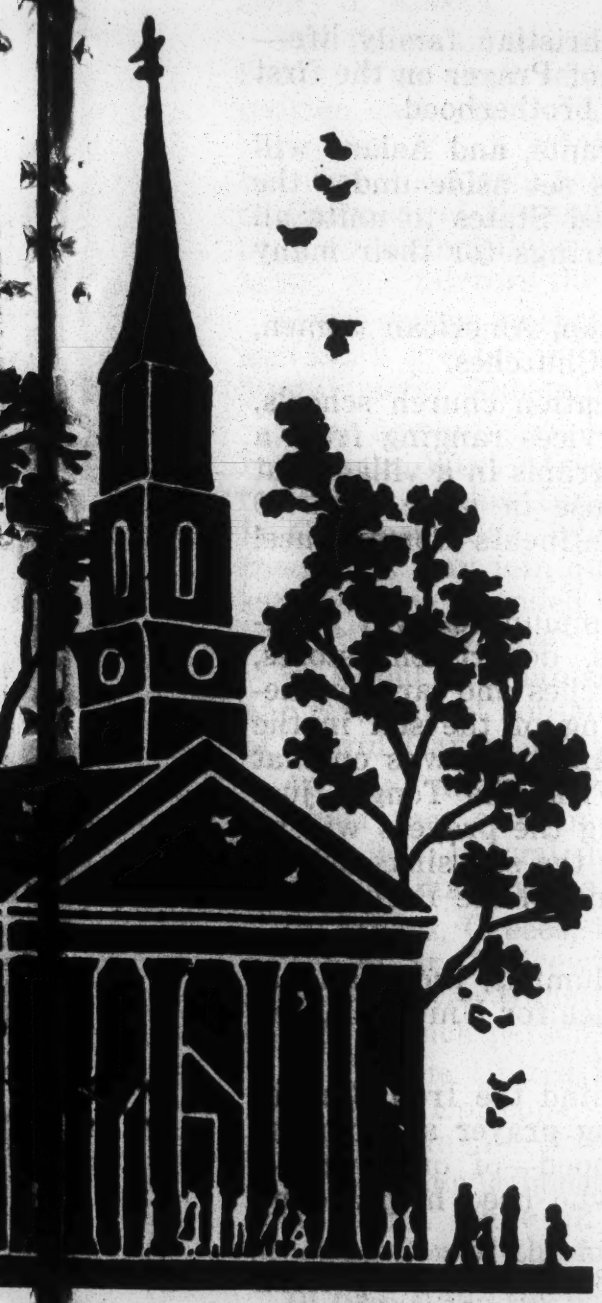
Pentecost—the Bi

True, Jesus had promised that the Comforter would come. But like other promises, that included so much that the minds of these early Chris-

Spirit and in Truth

IVES POWER

LO UGH, Topeka, Kansas



Bi day of the Church

tians could not comprehend. His tragic death had brought them a sense of humility because of seeming defeat. Grief and frustration had seemingly paralyzed them. Sympathy for each other, however, drew them close together. Because of their grief, or perhaps in spite of it, they were "all together in one place" as they obeyed the command to "stay in Jerusalem till ye are clothed with power from on high." (Luke 24:49.)

We need not be ashamed that we sometimes wonder just how all this happened, this coming of the Spirit which shook them out of their grief and lethargy and led them into victorious witnessing. Like the early disciples, we sometimes forget that gloriously the Spirit continues to work in power in so far as we allow Him. We ofttimes despair when we do not realize the fruit of the Spirit in our lives. We feel defeat as we set ourselves to the task of the church, the building up of the Body of Christ.

But we must admit that we see the fruit of the Spirit in lives of Christians with whom we work! And we are marvelously helped. We ourselves are given tasks and responsibilities which we could never accomplish alone. Then, as the day demands, the Spirit empowers. More than that, He brings joy in service beyond anything we could ask or even think. Further, the church continues to witness to the ends of the earth. Personal, victorious living must result in this in order that earth's utmost bounds may indeed "hear and turn.". Let us rejoice that we may have a share in the building of the Kingdom as we realize anew that the fulfillment of the Commission "Go Ye" also brings the reward: "Lo, I am with you."

Hymn: "We Would Be Building." Sing—or may be used as a prayer to close the meeting.

"WHO SHALL SEPARATE US . . .?"

GERALDINE SARTAIN

Young girls in the Belgian Congo, in Beirut, in Cairo, in Hong Kong, in Korea who would never have the opportunity to linger on the campus of a college, will enroll this year—(1957) because of World Day of Prayer on March 8.

Women will gather in Peru to study Christian family life—because the 71st observance of World Day of Prayer on the first Friday in Lent will be dedicated to world brotherhood.

Needy Eskimos, Arabs, Navahos, American migrants, and Asians will receive loving help because one day in the year is set aside under the sponsorship of United Church Women in the United States to unite all Christians in a bond of prayer and to present offerings for their many projects.

United Church Women, representing some 10 million American women, is a general department of the National Council of Churches.

Literacy, higher education, day care centers, vacation church schools, scholarships, bookmobiles, teacher training, and services ranging from a model kindergarten in Okinawa to family night programs in a village hut in Angola, West Africa, will be carried out because in more than 60 languages and 1,000 dialects in 145 areas on six continents women kneel to pray and rise to act.

In the United States alone, more than 25,000 communities will participate. They assemble in factories, power plants, department stores, schools, hospitals, chapels, homes, and in small churches and large cathedrals. The prayerful vigil will follow the full swing of the sun in the heavens, with no break during the 24-hour span. As day dawns on that March morning over the tropical verdure of the Fijis and Tongas just west of the International Date Line, the first among the prayers will be said by majestic Queen Salote and her subjects. As the sun sinks behind the snow-whitened mountains on St. Lawrence Island in the Bering Sea, the global prayer chain will be complete.

In announcing the day, Miss Elsie Sweeney of Columbus, Ind., national chairman of the 1957 World Day of Prayer observance for United Church Women declared:

"The yearnings of men and women suffering behind the Iron Curtain sound loudly this year. Through our globe-encircling prayer and our offerings, we hope to make the meaning of brotherhood—of one world—come closely home to all Americans and to those who need help around the world.

"World Day of Prayer had its roots back in 1887 when Presbyterian women designated a day of prayer for home missions and in 1889 when Baptist women chose a day of prayer for foreign missions. By 1920 Canadian women joined, and seven years later the day was observed in foreign lands. In 1947 United Church Women assumed sponsorship of the service."

Mrs. James Evans, director of the U. S. observance, noted that today World Day of Prayer offerings provide, among other things, education for Christian leadership, a mobile unit for the victims of Mau Mau terror in

Miss Geraldine Sartain is a member of the staff of the National Council of the Churches of Christ in the USA.

Kenya, Christian literature, a pilot project school for village children in West Pakistan, a new family life director for the Philippine Federation of Christian Churches, a new hostel for young girls on Madagascar, nurse-evangelist services among the working people of France, institutes on family life for Asian women, library replenishment in Korea, educational and religious programs for low-income farm families and for many of the million and a half agricultural migrants, Christian education among 5,000 Indian youth in government boarding schools in nine states and the territory of Alaska.

The theme of the service this year is taken from the text of Romans 8:35, "Who shall separate us . . .?" A special service of worship is written each year. This year it was prepared by Mrs. Bela Vassady of Lancaster, Pa., a refugee from Hungary before the present crisis there. Because of her own personal experiences, hiding in cellars during the siege of Budapest at the end of World War II, the service she wrote voices the prayers of Christians who today are destined to live behind so-called "Curtains" and mirrors the hopes of all people suffering oppression and want.

Many groups celebrating World Day of Prayer will use Mrs. Vassady's service, a special children's service or a service in Braille as well as a 35-millimeter filmstrip.

Some communities have developed special ways of celebrating the day. In Angola, West Africa, hospital patients and leprosy victims, dressed in their best, gather for services on the grounds of the mission compound. In Czechoslovakia, where some forces hope that religion is on the wane, thousands may join quietly. In Singapore, Malaya, there are usually two services, one attended by everyone who understands English and the other conducted in Chinese.

In Kabul, Afghanistan, where Friday is the Moslem day of worship, and where most non-Moslems go on outings, a group joins in the fellowship of World Day of Prayer.

As many as three or four services are held in some towns in Germany in order that everyone, especially working women, can participate. The service is bi-lingual in Paris, France, with the Lord's Prayer and many of the familiar hymns sung simultaneously in French and English.

In Athens, Greece, the observance is usually held with the full congregation of St. Andrew's American Church. Tens of thousands of women attend all over Holland, and the programs are distributed beforehand to elderly or sick persons who can not be present.

As for the United States—last year women of six denominations met in a small Episcopal mission to the Indians in Fort Defiance, Ariz. A Christian Navaho woman gave the prayers in the Navaho tongue.

A local movie house showed the World Day of Prayer film in Frankfort, Mich., while all business places were closed for one hour on the proclamation of the mayor in Harbor Springs, Mich.

In Iola, Kan., the mayor ordered highway traffic halted for two minutes while a special prayer was broadcast by the Ministerial Alliance president and chimes were played from a downtown church. Likewise, traffic was suspended for one minute in Shreveport, La., and in many other localities.

Reports from all over the world show that the idea behind World Day of Prayer has caught fire. Each year it is becoming more truly a day of international dedication. As its spirit and power diffuse and enter the minds and hearts of men, women and children everywhere, there is added hope for the love and understanding among peoples that will make permanent peace possible.

TRANSPORTATION INFORMATION FOR WGMS CONVENTION

There will be special buses from the Pittsburgh Greyhound Depot for those from the Pittsburgh, Pa., area and from adjoining areas, attending the Convention at Indianapolis, Ind., June 11-14, 1957.

These special buses will also stop en route at local Greyhound Depot in Washington, Pa., at approximately 8 A.M., D.S.T. and Wheeling, W. Va., at 9 A.M., D.S.T., to pick up passengers, but at the same cost as from Pittsburgh, Pa.

COST: Round trip from Pittsburgh, Pa., to Indianapolis, Ind. $15.50

SCHEDULE FOR SPECIAL BUSES:

June 11—Leave Pittsburgh ..... 7:30 A.M., D.S.T.
June 11—Arrive Indianapolis ..... 6:00 P.M., D.S.T.

* * * *

June 15—Leave Indianapolis ..... 7:30 A.M., D.S.T.
June 15—Arrive Pittsburgh ..... 7:00 P.M., D.S.T.

In order to determine the exact number of passengers making round trip on special buses between Pittsburgh, Pa., and Indianapolis, Ind.; and also in order to determine the exact number of passengers making one-way trip either going or returning, kindly tear off and return the following Questionnaire as soon as possible to Mrs. R. K. Montgomery, 9 Pocono Drive, Pittsburgh 20, Pa. At present do not send money.

QUESTIONNAIRE—Answer *Yes* or *No*

I will make *round-trip* in Special Bus from Pittsburgh (or pick-up stop) to Indianapolis .....

I will make *one-way trip* in Special Bus between Pittsburgh (or pick-up stop) and Indianapolis; going ..... or returning .....

I am departing from Pittsburgh Greyhound Depot .....

I desire to be picked up at .....

Presbyterial .....

Name .....

Address .....

PENNSYLVANIA RAILWAY PASSENGERS COMING FROM EAST AND WEST

If tickets are purchased in groups of three or more, the fare is about 25 per cent less than price quoted. These passengers must travel in both directions as a group. Contact your ticket office regarding this group ticket and also regarding *possible* changes in schedule.

PITTSBURGH, PA., TO INDIANAPOLIS, IND.

Cost round-trip coach fare $26.74. No diner.

Lv. Pittsburgh	10:15 A.M. E.S.T.	Lv. Indianapolis ...	2:35 P.M. C.S.T.
Ar. Indianapolis	4:53 P.M. C.S.T.	Ar. Pittsburgh	11:10 P.M. E.S.T.

ST. LOUIS, MO., TO INDIANAPOLIS, IND.

Lv. St. Louis	10:30 A.M. C.S.T.	Lv. Indianapolis ...	9:25 A.M. C.S.T.
Ar. Indianapolis	2:35 P.M. C.S.T.	Ar. St. Louis	1:50 P.M. C.S.T.

CHICAGO, ILL., TO INDIANAPOLIS, IND.

Lv. Chicago	9:45 A.M. C.S.T.	Lv. Indianapolis ...	10:00 A.M. C.S.T.
Ar. Indianapolis	2:00 P.M. C.S.T.	Ar. Chicago	2:00 P.M. C.S.T.

Prayer Groups

MRS. GEORGE W. HUTTON, Secretary
R. F. D. 7 (Meridian), Butler, Pa.

He gives *power* to the faint, and to him who has no might he increaseth strength. Isa. 40:29

POWER AVAILABLE

Now that we are launched upon the chosen theme for the year, "The Truth of God," may we together strive earnestly to understand the various aspects of this Truth. We note that in March the topic is "The Truth Gives Power," and as we read the designated Scriptures, especially the first and second chapters of Acts, it becomes increasingly clear to us that *power* came through waiting upon God in prayer. For many years now we have had the rare opportunity of joining with other Christian women around the globe on the first Friday of the Lenten season in a World Day of Prayer. This year the date for this world-wide observance is Mar. 8, and the people of 134 countries will take part and bring gifts to help advance the work of making Christ known to all peoples.

Even as we join in this world-wide service of prayer, may we continue to be faithful in the daily use of our *Prayer Cycles* throughout the year. It is very gratifying to hear of the many who do observe a daily prayer-time, and to learn of the many group meetings for the purpose of fellowship and intercession with the Master. There is a wide-awake group of young people in Mt. Lebanon High School meeting every Tuesday morning at *seven* o'clock; another group in St. Louis that uses the *Prayer Cycle* copies so that by the end of the year they are looking forward to obtaining new ones as theirs are "nearly worn out!" *Men* are beginning to ask for copies that they may help in the work of intercession and prayer. Are you one of the concerned, also? One of those who continues "steadfastly in prayer"? If prayer is the mightiest force in the world, as Dr. Laubach once declared, then we are in near possession of a resource beyond comparison. But we must learn to make use of this mighty power!

The weary ones had rest, the sad had joy
That day, and wondered how.
A ploughman singing at his work had prayed
"Lord, help them now!"

Away in foreign lands they wondered how
Their feeble words had power;
At home the Christians, two or three, had met
To pray an hour.

Yes, we are always wondering, wondering how,
Because we do not see
Someone, unknown perhaps, and far away,
On bended knee.

—Author unknown

It shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear.

—Isa. 65:24

Please add the following names to your 1957 *Prayer Cycle*:

Miss Mildred P. French and Miss N. Jean Galloway, short-termers, American College for Girls, Cairo, Egypt (page 7).

Rev. Paul H. McClanahan, evangelistic work, Assiut, Egypt (page 9).

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

You shall remember the Lord your God, for it is he who gives you *power* to get wealth. Deut. 9:18

SENIOR LIFE MEMBERS
$25 Each

54. In honor of the Juniors of Mt. Pleasant Church, Hickory, Pa. By Martha L. McBurney.

158. In memory of J. A. Moore. By Susie Moore.

159. Mrs. Louise Reynolds, Chicago, Ill. Anonymous.

160. Miss Martha Bradford, Chicago, Ill. Anonymous.

161. Mrs. Joyce Lewis, Chicago, Ill. By Mrs. Louise Reynolds.

162. Miss Agnes Wilkie, Aurora, Ill. By the Sallie Dickey WMS.

163. Mrs. Charles Johnson, Deerfield, Ill. By a friend.

164. Mrs. A. E. Baird, Chicago, Ill. By the Chatham WMS.

165. Mrs. Royal Downton. By the La Grange Highlands Community Church Guild.

166. Mrs. Charlotte Clark, New Florence, Pa. By Mr. and Mrs. Roscoe Tomb.

167. Mrs. Emma Blakley Brown. By the Crete Women's Missionary Society.

168. Mrs. Emil Abel, Indiana, Pa. By her family.

169. Elinor Bair, Indiana, Pa. By parents, Mr. and Mrs. John Wiggins, Elderton, Pa.

170. Mrs. George Spellman. By Mrs. John D. Wert, in memory of her mother, Mrs. Flora McKelvey.

171. Mrs. Kenneth H. Campbell, Homer City, Pa. By Mr. and Mrs. John D. Wert.

172. Mrs. Isabella Findlay, Homer City, Pa. By the WMS.

173. Mrs. Milton Neal, Homer City, Pa. By the WMS.

174. Miss N. Marie Caldwell, Homer City, Pa. By the WMS.

175. Mrs. Joseph H. Campbell, Homer City, Pa. By the WMS.

176. Miss Elsie Hart, Wilkinsburg, Pa. By Mr. and Mrs. Robert M. Fisher.

177. Mrs. Floy M. Nichol, Indiana, Pa. By Mr. and Mrs. Robert M. Fisher.

178. Mrs. Ida Means, Indiana, Pa. By a friend.

179. Mrs. Nola P. Lytle, Indiana, Pa. By Mrs. James W. Mack, Sr.

180. Mrs. Shirley Henry, Homer City, Pa. By a friend.

181. Mrs. Bessie Coy, Homer City, Pa.

182. Mrs. John Thompson, Homer City, Pa.

183. Doris Hysong Anderson, New Florence, Pa. By friends.

184. Helen Goodwin Conrad, New Florence, Pa. By friends.

185. Mrs. Eva Spence, Shelocta, Pa. By the WMS.

186. Mrs. Leonard Hofecker, New Florence, Pa. By friends.

187. Mrs. Esther Carnes, Mansfield, Ohio. By the Ella Montgomery Guild.

188. Mrs. Fred L. Miller, Canton, Ohio. By the Fairmount WMS.

189. Miss Audrey Allen, Canton, Ohio. By the Tomaseck WMS.

190. Harriet Shisler, Canton, Ohio. By Mrs. Edna McPerry.

191. Ruth Fishel, Canton, Ohio. By Mrs. Margaret Whitlatch.

192. Kay Dieringer, Canton, Ohio. By Mrs. Pauline Ewing.

193. Charlotte Olson, Canton, Ohio. By Mrs. Emmy Lou Slaughter.

194. Mrs. Cora Arney, Fresno, Ohio. By friends.

195. Mrs. Maude Blakely, Mansfield, Ohio. By Mrs. W. F. Wilson.

196. Mrs. James Courtney, Mansfield, Ohio. By Mr. and Mrs. A. E. Courtney.

197. Mrs. Mary Quass, Canton, Ohio. By the Daugherty Society, Reedurban.

198. Miss Mary Lou Maxwell, Canton, Ohio. By the Daugherty WMS.

199. Mrs. James Selby, Canton, Ohio. By the Mary Martha Circle.

200. Mrs. Edna Berkey, Savannah, Ohio. By the WMS.

201. Mrs. Harold Deffenbaugh, Wooster, Ohio. By the Isabella Yocum WMS.

202. Mrs. J. M. Marquis, Coraopolis, Pa. By Miss Sara Gordon.

203. Mrs. R. W. Halm, Sr., Coraopolis, Pa. By Mrs. A. F. Purdy.

204. Mrs. F. W. Looman, Coraopolis, Pa. By Mrs. L. D. Campbell.

205. Mrs. Joseph Dawson, Coraopolis, Pa. By Mrs. R. H. Harper.

206. Miss Gail Manncz, Coraopolis, Pa. By Mrs. A. J. Berlin.

207. Miss Sarah Dawson, Coraopolis, Pa. By Mrs. G. S. Steigerwald.

208. Mrs. C. M. Morris, Coraopolis, Pa. By Mrs. J. W. Connell.

209. In memory of loved ones, by Mrs. J. H. McCartney.

210. In memory of her husband, by Mrs. Martin Clever.

211. Mrs. Robert H. Kennedy, Pittsburgh, Pa. By Alice H. Kennedy and Mame E. Huston.

212. Mr. Robert McIntyre, in memoriam. By Mrs. Rose R. and Miss Helen M. Simmen.

213. Mrs. Josephine C. Fitzsimmons, in memoriam. By Mr. and Mrs. David Fitzsimmons and family.

214. Mrs. Wayne Barker, Pittsburgh, Pa. By a friend.

215. Miss Isabel McFate, Pittsburgh, Pa. By Mrs. Frederick Milligan.

216. Mrs. James Quinn, Pittsburgh, Pa. By Jane W. Woodside.

217. John Acree Porter. By For Others Bible Class, Union Church, Gayly, Pa.

218. William Jon Butler. By For Others Bible Class, Union Church, Gayly, Pa.

219. Miss Jane Rankin Coleman, Pittsburgh, Pa. By a friend.

220. Mrs. Albert A. Buehn. By her daughter Janet, Pittsburgh, Pa.

221. Mrs. Eugene D. Witman, Pittsburgh, Pa. By Mrs. R. Chester Miller.

222. Mrs. Arthur R. Brunner, Pittsburgh, Pa. By Mrs. Robert A. Hunter.

223. Miss Helen Strueve, Pittsburgh, Pa. By Mrs. Stewart E. Scott.

224. Mrs. Verna Deming, Pittsburgh, Pa. By Women's Guild, Sunset Hills Church.

225. Mrs. Robert A. Hunter, Pittsburgh, Pa. By Women's Guild, Sunset Hills Church.

226. Mrs. Herbert Hulsberg, Pittsburgh, Pa. By Quilters' Group, Sunset Hills Church.

227. Mrs. John Colaianni, Pittsburgh, Pa. By Quilters' Group, Sunset Hills, Church.

228. Mrs. Charles Schimke, Pittsburgh, Pa. By Quilters' Group, Sunset Hills Church.

229. Mrs. Chester Huffman, Pittsburgh, Pa. By Quilters' Group, Sunset Hills Church.

230. Mrs. William Appel, Pittsburgh, Pa. By Mrs. J. M. Brodbeck.

231. Mrs. Albert Neill, Pittsburgh, Pa. By Mrs. Charles Oakley.

232. Mrs. John Lawton, Cuddy, Pa. By a friend.

233. Mrs. Walter Hallam, Cuddy, Pa. By a friend.

234. Mrs. Earl D. Finley, Bridgeville, Pa. By a friend.

235. Mrs. Helen Long, Cecil, Pa. By a friend.

236. Mrs. Andrew Sefzik, Cuddy, Pa. By a friend.

237. Mrs. Joseph Bethem, Cecil, Pa. By a friend.

238. Mrs. Jane Davidson, Carnegie, Pa. By Mrs. Robert Wilson.

239. Mrs. Harry Cridge, Carnegie, Pa. By Mrs. Irene McQuilkin.

240. Mrs. Anne W. Smith, Pittsburgh, Pa. By Mrs. Wm. Alvah Smith.

241. Mrs. Shirley Kiefer, Pittsburgh, Pa. By Mrs. Edw. Aupke.

242. Mrs. Ray H. Smith, Pittsburgh, Pa. By Miss Emily Alderdice.

243. Mrs. Knox Bassett, Pittsburgh, Pa. By Miss Beulah Evans.

244. Mrs. Mary Chappell, Pittsburgh, Pa. By a friend.

245. Mrs. Marion Mertz, Wireton, Pa. By Miss Elizabeth Hawthorne.

246. Mrs. George Ebbs, Coraopolis, Pa. By Mrs. John D. Knoll.

247. Mrs. Clifton Malone, Pittsburgh, Pa. By Mrs. R. N. Grier.

248. Mrs. H. S. Butterfield, Pittsburgh, Pa. By Mrs. A. C. McFeaters.

249. Mrs. Paul Ambill, Pittsburgh, Pa. By a friend.

250. Mrs. John MacLain, Pittsburgh, Pa. By Mrs. Earle F. Elder.

251. Mrs. Hugh Connolly, Pittsburgh, Pa. By a friend.

252. Mrs. Curtis Crowther, Pittsburgh, Pa. By a friend.

253. Mrs. X. M. Linhart, Pittsburgh, Pa. By Mrs. Guy Custer.

254. Mrs. Thomas Martin, Pittsburgh, Pa. By a friend.

255. Miss Ellen McKee, Pittsburgh, Pa. By Mrs. Rebecca Atkinson.

256. Mrs. W. J. Robinson, Pittsburgh, Pa. By a friend.

257. Mrs. Fernand Suplit, Pittsburgh, Pa. By a friend.

258. Mrs. Ray Stewart, Wilkinsburg, Pa. By the Auxiliary, Second Church.

259. Mrs. E. J. Bishop, Wilkinsburg, Pa. By the Auxiliary, Second Church.

260. Mrs. Wanda Hiller, Woodville, Pa. By the Rainbow Class.

261. Mrs. Ann Huemmerich, Woodville, Pa. By Mr. and Mrs. Edward Nixon and Donald Yoder.

262. Mrs. Grace Ellen Miller, Woodville, Pa. By Mr. and Mrs. M. J. Yoder.

263. Mrs. Clarence Casto, Carnegie, Pa. By Miss Phoebe M. Latimer.

264. Mrs. Alvah Smith, Carnegie, Pa. By Miss Lulu Rankin.

265. Mrs. Helen Hetler, Oakmont, Pa. By friends.

266. Mrs. W. F. Glew, Oakmont, Pa. By her husband.

267. Mrs. Ann Dunkle, Oakmont, Pa. By a friend.

268. Mrs. John Linton Latta, McDonald, Pa. By Dr. and Mrs. William C. Latta.

269. Mrs. John C. Agey, Jr., Oakmont, Pa. By a friend.

270. Mrs. Rose M. Rupert, Oakmont, Pa. By Mrs. Susan Kelley.

271. Mrs. Paul F. Thomas, Oakmont, Pa. By Mrs. Harry Oberlin.

272. Mrs. Dorothy Wygant, Oakmont, Pa. By friends.

273. Mrs. Millie Meyer, Oakmont, Pa. By a friend.

274. Paula Susanne Deschere. By her grandmother, Lottie McCalmont, Pittsburgh, Pa.

275. Mrs. Effie E. Catherwood, Valencia, Pa. By James Catherwood.

276. Mrs. Mildred George, Cheswick, Pa. By a friend.

277. Mrs. Margaret J. McClelland, Cheswick, Pa. By a friend.

278. Mrs. William Guy Campbell, Russelton, Pa. By a friend.

279. Mrs. Florence Love, Saxonburg, Pa. By a friend.

280. Mrs. Katherine C. Gazzam, Cheswick, Pa. By niece, Mrs. William Wetzel.

281. Mrs. Elma Mink, Cheswick, Pa. By a friend.

282. Miss Carolyn Ortmann, Pittsburgh, Pa. By her mother.

283. David Ortmann, Pittsburgh, Pa. By his mother.

284. Mrs. Mary Grace Casher. By Miss Alma Seiling, in memory of Elizabeth Neason.

285. Mrs. Frank Fleischman. By the Dorcas Circle, Calvert Memorial Church.

286. Irene Cowan Profozich. By Mrs. Harry B. Lewis, Glenshaw, Pa.

287. Mrs. John Betza, Pittsburgh, Pa. By Gladys Farrell.

288. Mrs. Samuel Brittain, Pittsburgh, Pa. By Elizabeth Luchsinger.

289. Mrs. Robert Costly, Pittsburgh, Pa. In memory of Sarah Irwin McCutcheon.

290. Mrs. Ralph Reibie, Pittsburgh, Pa. In memory of Sarah Irwin McCutcheon.

291. Mrs. Russell MacCall, Pittsburgh, Pa. By Alberta McKain.

292. Mrs. Norman Schmidt, Pittsburgh, Pa. By B. P. Miller.

293. Mrs. James E. Wigley, Jr., Pittsburgh, Pa. By Suzanne Maury.

294. Mrs. Mary Verser, Pittsburgh, Pa. By Emma Shearer.

295. Mrs. William Crawford, Emsworth, Pa. By a friend.

296. Mrs. John R. Rarick, Emsworth, Pa. By her mother, Mrs. Sara Derflinger.

297. Mrs. Catherine Cook, Gibsonia, Pa. By her daughter, Margaret.

298. Mrs. Robert Bingham, Pittsburgh, Pa. By her mother, Mrs. Carl E. Schaefer.

299. Mrs. L. L. Beal, Pittsburgh, Pa. By Mrs. E. S. Beal.

300. Mrs. F. A. Stout, Pittsburgh, Pa. By Miss Anna Mae Barbin.

301. Mrs. Henry Kaufman, Pittsburgh, Pa. By Miss Anna Mae Barbin.

302. Mrs. Audrey Meyer, Pittsburgh, Pa. By Mrs. M. Meyer.

303. Mrs. Mildred Johnson, Pittsburgh, Pa. By Miss Sara Davey.

304. Mrs. Frances Klubert, Pittsburgh, Pa. By her sister, Mrs. Walter Zeigler.

305. Miss Mary Jane Eads, Pittsburgh, Pa. By Miss Maud E. Highton.

306. Miss Pearl Bear, Hartshorne, Okla. By Mrs. Paul M. Borkovich.

307. Mrs. Ed. L. MacArthur, Allison Park, Pa. By a friend.

308. Mrs. Ben Kuhn, Allison Park, Pa. By Mr. and Mrs. James McFarland.

309. Mrs. Andrew Wilson, Allison Park, Pa. By Mr. and Mrs. George Hull.

310. Mrs. Robert Charles, Allison Park, Pa. By a friend.

311. Miss M. Ella Gilliland, in memoriam. By Miss E. Laura Gilliland.

312. Mrs. J. B. Griggs, in memoriam. By Mrs. Thomas C. Griggs, Pittsburgh, Pa.

313. Mrs. Joyce Kline Adler, Pittsburgh, Pa. By Mr. and Mrs. J. E. Kline.

314. Mrs. Wilbert G. Aufderheide, Pittsburgh, Pa. By Mr. Aufderheide.

315. Miss Ida F. Gardiner, Pittsburgh, Pa. By self.

316. Mrs. Emma L. Crider, Pittsburgh, Pa. By a friend.

317. Mrs. Agnes M. Blackstone, Pittsburgh, Pa. By Miss Marjorie A. Blackstone.

318. Mrs. Walter E. Huebner, Pittsburgh, Pa. By Mrs. Elmer B. Ressler.

319. Mrs. R. M. Fletcher, Sewickley, Pa. By a friend.

320. Mrs. James Ashton, Sewickley, Pa. By a friend.

321. Mrs. Richard Griffin. By the WMS, Washtucna, Wash.

322. Mrs. F. R. West, Jr., Washtucna, Wash. By Mrs. Ethel L. Delano.

323. Mrs. Ada Leitch, Spokane, Wash. By Trinity WMS.

324. Mrs. Maurice Schanks, Spokane, Wash. By friends of Trinity Church.

325. Mrs. Robert (Margaret) Winglad. By friends in Nellie Rudser WMS, Spokane, Wash.

326. Virginia Eller, Spokane, Wash.

327. Mrs. John Suchocki. By the Anna McNeel WMS, Spokane, Wash.

328. Mrs. Delbert Marshall, Spokane, Wash. By friends.

329. Mrs. Douglas K. Sly, Spokane, Wash. By a friend.

330. Mrs. Caroline Clarke, Gary, Ind.

331. Mrs. Lulu Devold, Cambridge, Ohio. By a friend.

332. Mrs. Dorothy Patterson, Cambridge, Ohio. By Miss Helen Logan.

333. Lois Hoskinson, in memoriam. By Mr. and Mrs. Donald Sterrett, Mt. Perry, Ohio.

334. Mrs. George Popovici, New Concord, Ohio. By Gerrit De Jong.

335. Mrs. Jennie Hawkenberry, New Concord, Ohio. By Mr. and Mrs. Foster McGee.

336. Carrie Josephine Wallace, New Concord, Ohio. By Mr. and Mrs. Foster McGee.

337. Mrs. George W. (Helen) Richey, Norwich, Ohio. By Iva and Mabel McConagha.

338. Mrs. Mary Russell, Zanesville, Ohio. By Mrs. Margaret Markley.

339. Miss Frances Ogg, Zanesville, Ohio. By the Mary Nola WMS.

340. Mrs. Carl Gorley, Zanesville, Ohio. By the Mary McCutcheon Missionary Society.

341. Mrs. Sadie B. Bowers, Zanesville, Ohio. By friends.

342. Mrs. Ellen Smith, Zanesville, Ohio. By the Sarah Hannah WMS.

343. Mrs. Jes Erichsen, Zanesville, Ohio. By a friend.

344. Mrs. Floyd Ketcham, Zanesville, Ohio. By a friend.

345. Mrs. William Forr, Philadelphia, Pa. By Mrs. E. Dietrich and Mrs. N. Boyd.

346. Martha Jane Hamilton, Philadelphia, Pa. By Mr. and Mrs. Robert Barr.

347. Miss Grace Boyer, Washington, D. C. By Mrs. Lucy Pfeifle.

348. Miss Linda Pfeifle, Washington, D. C. By Mrs. Lucy Pfeifle.

349. Mrs. Jim Keefer, Washington, D. C. By Miss Effie A. Collamore.

350. Mrs. Francis W. Cook, Washington, D. C. By Mrs. Luther Rhodes.

351. Mrs. Heinrich Eiler, Washington, D. C. By a friend.

352. Mrs. Mary E. Hay, Washington, D. C. By two friends.

353. Miss Kay Keller, Washington, D. C. By Miss Gladyth Miller.

354. Mrs. Joan Coppola, Philadelphia, Pa. By a friend.

355. Mrs. Nellie Colestock, Philadelphia, Pa. By Mrs. Ruth E. Wagner.

356. Mrs. Margaret von Zech, Philadelphia, Pa. By Mrs. Ruth E. Wagner.

357. Mrs. Edith Urban, Philadelphia, Pa. By Mrs. Rose Blackwood.

358. Mrs. Fern Manlove, Philadelphia, Pa. By Miss Jean Bossert.

359. Mrs. Helen Locker, Philadelphia, Pa. By Mrs. Virginia Houchins.

360. Mrs. Rose Blackwood, Philadelphia, Pa. By Mrs. Augusta Wismer.

361. Mrs. William Elder, Philadelphia, Pa. By a friend.

362. Mrs. Richard Henry, Philadelphia, Pa. By Mrs. S. Livingston.

363. Mrs. Benjamin Haigh, Philadelphia, Pa. By her husband.

364. Miss Kathryn Crook, Philadelphia, Pa. By Mr. and Mrs. Charles Lynn.

365. Mrs. Grace S. Martin, Philadelphia, Pa. By Mrs. Jeanie Mitchell.

366. Mrs. J. MacDonald, Philadelphia, Pa. By a friend.

367. Mrs. Sarah Russell, Philadelphia, Pa. By Mrs. Alexander Moir.

368. Mrs. Alice Marvel, Philadelphia, Pa. By Christian Women's Association, Sherwood Church.

369. Mrs. Carrie S. Maytrott, Germantown, Pa. By a friend.

370. Mary L. King, Wilmington, Del. By Christian Service Guild, Calvary Church.

371. Mrs. Christine Hopkins, Philadelphia, Pa. By Miss Laura J. Forsyth.

372. Mrs. William Camarata, Philadelphia, Pa. By a friend.

373. Mrs. Ida May Kelly, Philadelphia, Pa. By Miss Mary Forsyth.

374. Mrs. Lola Hite, Philadelphia, Pa. By Norman Pape.

375. Mrs. James F. Fisher, Philadelphia, Pa. By Miss Isabelle Watson.

376. Mrs. Rosina Loeb, Drexel Hill, Pa. By Clara McQuilton.

377. Mrs. Clara McQuilton, Drexel Hill, Pa. By Georgina Melville.

378. Mrs. Jennie Haggerty, Drexel Hill, Pa. By Georgina Melville.

379. Mrs. Louise McAdams, Drexel Hill, Pa. By Georgina Melville.

380. Mrs. Charles McAlea, Drexel Hill, Pa. By Georgina Melville.

381. Miss Jean Jeffries, Drexel Hill, Pa. By Viola Alderfer.

382. Mrs. Millie DeCowsky, Drexel Hill, Pa. By Jane Jeffries.

383. Mrs. Letayf, Drexel Hill, Pa. By Marie Grace.

384. Mrs. Adeline Gayley, Drexel Hill, Pa.

385. Mrs. Mae Keil, Drexel Hill, Pa.

386. Mrs. Florence McCord, Drexel Hill, Pa.

387. Mrs. Boyette, Drexel Hill, Pa.

388. Mrs. Williamina A. Brownie, Philadelphia, Pa. By Virginia Liggitt Brown WMS.

389. Mrs. Eva D. Horko, Philadelphia, Pa. By Virginia Liggitt Brown WMS.

390. Mrs. Marie S. McClain, Philadelphia, Pa. By Virginia Liggitt Brown WMS.

391. Mrs. Dorothy Schafer, Philadelphia, Pa. By self.

392. Mrs. Carl D. Wilson, Philadelphia, Pa. By Mrs. Elizabeth McConnell.

393. Mrs. Catherine Mitchell, Wilmington, Del. By Willing Workers Bible Class.

394. Mrs. Harriett Esham Wilmington, Del. By Margaret Robinson Bible Class.

395. Ruth Roctman, Philadelphia, Pa. By Mada Franz.

396. Janet M. Stewart, Bala-Cynwyd, Pa. By George S. Knieriemen.

397. Carol S. Wray, Bala-Cynwyd, Pa. By Helen Birch.

398. Mrs. Arthur Andrews, Philadelphia, Pa. By Fairhill WMS.

399. Mrs. Charles H. Diehl, Philadelphia, Pa. By Fairhill WMS.

400. Mrs. Elizabeth Larson, Washington, D. C. By a friend.

401. Miss Helen Purdy, Washington, D. C. By Mrs. Janet G. Purdy and Miss Anne Purdy.

402. Mrs. Marion Scott, Havertown, Pa. By Miss Marian Pinkerton.

403. Agnes Hurst, Philadelphia, Pa. By Mary Ferguson.

404. Helen Crowell, Philadelphia, Pa. By Ethel Corson.

405. Dorothy Kern, Philadelphia, Pa. By Ethel Corson.

406. Jean Bothwell, Philadelphia, Pa. By Grace Beilstein.

407. Anna Fisher, Philadelphia, Pa. By Mary Ferguson.

408. Mrs. M. Bolton, Philadelphia, Pa. By Miss M. Eagleson.

409. Barbara Potter, Upper Darby, Pa. Anonymous.

410. Lois Potter, Upper Darby, Pa. Anonymous

411. Mrs. Florence Moore, Upper Darby, Pa. By Mrs. Roy E. Grace.

412. Mrs. Irene Derr, Upper Darby, Pa. By Mrs. Roy E. Grace.

413. Mrs. Alma Wilson, Upper Darby, Pa. By Miss Helen Cleland.

414. Mrs. John F. Arneal, Baltimore, Md. By Margaret Laughlin WMS.

415. Mrs. Nason B. Clark, Drexel Hill, Pa. By Mrs. Alfred A. J. Clark.

416. (Mrs. John) Gladys Oehler, Buffalo, N. Y. By Missionary Guild, Second Church.

417. Jane Andrews, Buffalo, N. Y. By Mr. and Mrs. Williard Andrews.

418. Ann Jaeckle, Buffalo, N. Y. By the Ruth N. Purdy Girls' Circle, Cleveland Drive Church.

419. Mrs. Peter Kasonic, Buffalo, N. Y. By Women's Association, Cleveland Drive Church.

420. Mrs. Albert Fabel, Buffalo, N. Y. By Women's Association, Cleveland Drive Church.

421. Mrs. Leo Phillips, Buffalo, N. Y. By Women's Association, Cleveland Drive Church.

422. Mrs. Harry Geimeier, Buffalo, N. Y. By Faith Bible Class, Cleveland Drive Church.

423. Mrs. Samuel Muhr, Buffalo, N. Y. By Faith Bible Class, Cleveland Drive Church.

424. Mrs. Engelbert Hollender, in memoriam. By her husband.

425. Patricia Snyder, Kenmore, N. Y. By Mrs. Robert Smith.

426. Mrs. Leon E. Carpenter, Kenmore, N. Y. By friends.

427. Miss Gladys Brotherson. By Mrs. C. Henry, Mrs. William Leggett and Mrs. A. Martin.

428. Miss Joan Patricia Goff, Kenmore, N. Y. By Mrs. A. Kreib and Mrs. J. Plache.

429. Miss Mae Munger. By Mesdames Hoscheid, Mackay, Pickett, Randolph and Roberts.

430. Mrs. James Mouser, Kenmore, N. Y. By a friend.

431. Mrs. William B. Price, Kenmore, N. Y. By Mrs. H. Ashburn and Mrs. R. Roseler.

432. Miss Leila Belle Showalter, Kenmore, N. Y. By friends in Group 2.

433. Miss Pearl Siehl, Kenmore, N. Y. By Mrs. John Dissington.

434. Mrs. William E. Timby, Kenmore, N. Y. By friends.

435. Mrs. Maynard Yoder, Kenmore, N. Y. By a friend.

436. Mrs. Cofield, Piffard, N. Y. By Mrs. Sadie Donnan.

437. Mrs. Donald Hanna, York, N. Y. By Mrs. Annette Simpson.

438. Mrs. Harry Wilson, Buffalo, N. Y. By Women's Association, North Park Church.

439. Mrs. Walter D. Williams, Buffalo, N. Y. By Women's Association, North Park Church.

440. Mrs. Robert Berry, Buffalo, N. Y. By Sabbath School, North Park Church.

441. Mrs. Walter Davis, Buffalo, N. Y. By a friend.

442. Mrs. Gustave Kuehner, Buffalo, N. Y. By a friend.

443. Mrs. Edward J. Pitz, Buffalo, N. Y. By a friend.

444. Mrs. Robert Dilcher, Buffalo, N. Y. By a friend.

445. Mrs. Ernest Van Slyke, Buffalo, N. Y. By Group 1.

446. Mrs. Avery Pratt, in memoriam. By a friend.

447. Miss Phyllis Lincoln, Buffalo, N. Y. By a friend.

448. Miss Patricia Lincoln, Buffalo, N. Y. By a friend.

449. Mrs. Robert R. Hopkins, Kenmore, N. Y. By a friend in Deerhurst WMS.

450. Mrs. Chester C. Dort, Kenmore, N. Y. By Deerhurst WMS.

451. Mrs. H. R. Ward, Kenmore, N. Y. By Rosalie Olin.

452. Mrs. A. Merle Anderson, Tonawanda, N. Y. By Mrs. Raymond Huenniger.

453. Mrs. Fred Henn, Buffalo, N. Y. By Curtis Park WMS.

454. Mrs. Mabel Broad, Buffalo, N. Y. By Amicus WMS, First Church.

455. Mrs. Georgia Harmon, Buffalo, N. Y. By a friend.

456. Mrs. Alfred Russ, Hamburg, N. Y. By Women's Association, Wayside Church.

457. Mrs. Jeanne Eggleston, Hamburg, N. Y. By Women's Association, Wayside Church.

458. Betty L. Short, Buffalo, N. Y. By a friend.

459. Mrs. Gerald Lewis, West Middlesex, Pa. By her husband.

460. Mrs. Donald Minner, New Wilmington, Pa. By Helen Artman Willing Workers.

461. Mrs. Margaret Ogden, Sharon, Pa. By the Myrtle-Anna WMS.

462. Mrs. Charles P. Edwards, New Wilmington, Pa. By Mr. and Mrs. Thomas R. Sarver.

463. Mrs. Wesley McCrumb, New Castle, Pa. By Mr. and Mrs. Thomas R. Sarver, Jr.

464. Mrs. Richard Orr Hervey, Jackson, Mich. By Mr. and Mrs. R. S. Hervey.

465. Mrs. Louis H. Rock, Struthers, Ohio. By a friend.

466. Mrs. John B. Thompson, New Wilmington, Pa. By Mrs. John C. Vance.

467. Mrs. Helen R. Woods, New Wilmington, Pa. By Mr. and Mrs. Robert Woods.

468. Nona McCrumb Sarver. By Mr. and Mrs. Thomas R. Sarver, Sr.

469. Mrs. Arthur Pantall, West Middlesex, Pa. By the WMS.

470. Mrs. Howard Cummings. By Mrs. Everett Moran, Youngstown, Ohio.

471. Margaret Taylor, Youngstown, Ohio. By Nina Johnston.

472. Thelma R. Gerthing, Youngstown, Ohio. By Eleanor R. Edwards and Lena K. Fitch.

473. Mrs. W. C. Fisher, Youngstown, Ohio. By a friend.

474. Mrs. Rachel O'Brien, Youngstown, Ohio. By Miss Sue Dickey.

475. Mrs. Warren Mack, Warren, Ohio. By Mrs. David McClelland.

476. Mrs. Elizabeth Twinem, Warren, Ohio. By Mrs. James Scott.

477. Mrs. Robert Flinner, Warren, Ohio. By Mrs. John Q. Campbell.

478. Mrs. Howard Glass, Warren, Ohio. By Mrs. John Q. Campbell.

479. Sue Fox, Youngstown, Ohio. By friends.

480. Martha Huston, Youngstown, Ohio. By parents, Mr. and Mrs. Paul Huston.

481. Mrs. T. L. Haney, Cuyahoga Falls, Ohio. By Mrs. Lester Hummel.

482. Mrs. E. H. Anderson, Lakewood, Ohio. By Mrs. Frank Stewart.

483. Janis Ashdown Brewer, Lakewood, Ohio. By Mr. and Mrs. Clair H. Brewer, Sr.

484. Mrs. J. M. Carothers, Lakewood, Ohio. By Mrs. G. Gordon Evans.

485. Mrs. William B. Hoag, Lakewood, Ohio. By Laura Duff.

486. Mrs. Dena Kloots, Lakewood, Ohio. By Mrs. Florence Miller.

487. Mrs. Mary Kloots, Lakewood, Ohio. By Miss Alice Jones.

488. Mrs. Edith Mitchell, Lakewood, Ohio. By the Alice McCulloch WMS.

489. Mrs. H. G. Schlensker, Orlando, Fla. By her mother, Mrs. Iva Williams.

490. Mary Thatcher, Wantagle, Long Island, N. Y. By her mother, Mrs. Grace Young.

491. Mrs. Catherine Fleshman, Akron, Ohio. By Kindergarten Department, Good Year Heights.

492. Mrs. Charles I. Bender, Akron, Ohio. By Mr. Charles I. Bender.

493. Miss Renee I. Ross, Akron, Ohio. By Miss Virginia Ross.

494. Elberta Randall, Tulsa, Okla. By Eva Sale.

495. Claire Masterman, Tulsa, Okla. By a friend.

496. Mrs. Julia Graeber, Tulsa, Okla. By Mrs. J. Roy Pringle.

497. Evadne Will, Tulsa, Okla. By Mrs. R. E. Ausburn.

498. Janet Pomeroy, Tulsa, Okla. By her mother.

499. Margie Semke, Tulsa, Okla. By DeLoris Anderson.

500. Mrs. Jessie Struth, Tulsa, Okla. By Mrs. Albert Shearer.

501. Mrs. C. H. Karns, Oklahoma City, Okla. By Northminster WMS.

502. Mrs. Shirley Klus, Beloit, Kan. By parents, Mr. and Mrs. D. R. Cunningham.

503. Mrs. Phyllis Dear, Beloit, Kan. By parents, Mr. and Mrs. D. R. Cunningham.

504. Mrs. C. S. McCreight, Hutchinson, Kan. By Mrs. C. F. Mershon.

505. Margaret Cunningham, Hutchinson, Kan. By Mrs. David Baxter and Betty Leiper.

506. Mrs. Oscar Learned, Zenith, Kan. By the Mamie Volker WMS.

507. Mrs. Zella Abbott, Jetmore, Kan. By friends.

508. Mrs. Ora Vesper, Jetmore, Kan. By a friend.

509. Mrs. Curtis Field, Pretty Prairie, Kan. By grandparents, Mr. and Mrs. Paul Young.

510. Mrs. Carl F. Patterson, Wichita, Kan. By the Retta Murchie Missionary Society.

511. Mrs. Twila Hobbs, Wichita, Kan. By Mr. and Mrs. Kenneth McJimsey and Richard Hobbs.

512. Mrs. Maude Jamison, Wichita, Kan. By Mrs. Faye Simons.

513. Miss Marguerite Lincoln, Wichita, Kan. By Miss Mary Howe.

514. Mrs. Clyde Prouty, Newton, Kan. By the WMS.

515. Mrs. Lucille Gregory, Arkansas City, Kan. By the Bessie Orr WMS.

516. Mrs. Ellen Dykstra, Minneola, Kan. By the WMS.

517. Mrs. Grace Currie, Sterling, Kan. By Mrs. May Ricker.

518. Leila Brown, Sterling, Kan. By her mother.

519. Mrs. James Brock, Sterling, Kan. By friends.

520. Miss Agnes Lindsay, Sterling, Kan. By friends.

521. Mrs. Evelyn Calderwood, Sterling, Kan. By the Calderwood family.

522. Mrs. J. L. Woleslagel, Sterling, Kan. By Ethel McKean.

523. Mrs. Barbara Smythe, Sterling, Kan. By friends.

524. Mrs. Jim Stevens, Sterling, Kan. By Mr. and Mrs. Joe Haynes.

525. Mrs. E. I. Maris, Sterling, Kan. By the Mary Alice Jordan Study Group.

526. Mrs. Lottie Adair, Sterling, Kan. By a friend.

527. Arnella Shores, Jetmore, Kan. By friends.

528. Barbara Glunt, Jetmore, Kan. By friends.

529. Mrs. John R. Ploof, Arkansas City, Kan. By her aunt, Mrs. Mary Abbott.

530. Mrs. Raymond Groth, Saxman, Kan. By Judy Groth and Mrs. John Groth.

531. Mrs. Dan Johnston, Aliquippa, Pa. By Lois Johnston.

532. Mrs. Emma H. Caldwell, Aliquippa, Pa. By Mr. and Mrs. William R. Schwartz.

533. Mrs. David Morris, Ambridge, Pa. By a friend.

534. Mrs. Walter Shumway, Ambridge, Pa. Anonymous.

535. Mrs. Kate Gladden McWilliams. By David A. Searight, Jr.

536. Mrs. Velma Aiken, Portersville, Pa. By Mountville-Portersville WMS.

537. Mrs. Carolyn Hoffman, Portersville, Pa. By friends.

538. Mrs. W. Jack Shearer, New Brighton, Pa. By Miss Thelma Shearer.

539. Mrs. Wayne L. Shearer, New Brighton, Pa. By Miss Thelma Shearer.

540. Mrs. Anna Brown, New Castle, Pa. By her husband, W. J. Brown.

541. Mrs. Harold Caler, Aliquippa, Pa. By Raccoon WMS.

542. Mrs. Clair S. Wayne, Beaver Falls, Pa. By Miss Mildred Ewing.

543. Mrs. Jean Fulford, Beaver Falls, Pa. By a friend.

544. Mrs. Beulah Best, Beaver Falls, Pa. By a friend.

545. Mrs. Maxine Hodgetts, Beaver Falls, Pa. By a friend.

546. Mrs. Frank J. Scott, Ellwood City, Pa. By Mrs. Mabel Springer.

547. Mrs. Ada Rosecrans, Ellwood City, Pa. By Mrs. Mabel Springer.

548. Mrs. Dalvey Wright, Ellwood City, Pa. By a friend.

549. Mrs. William J. Morrow, Jr., Ellwood City, Pa. By a friend.

550. Mrs. F. A. Montgomery, Lowellville, Ohio. By King's Daughters, Mahoning Church, and Mrs. Lena Wilson.

551. Mrs. Margaret Ponticel, Aliquippa, Pa. By New Bethlehem WMS.

553. Mrs. Adeline Pluechel, Aliquippa, Pa. By a friend.

554. Mrs. Ruth Coleman, Aliquippa, Pa. By a friend.

555. Miss Thelma Shearer, New Brighton, Pa. By her mother, Mrs. J. V. Shearer.

556. Mrs. Fred Sturdevant, New Castle, Pa. By a friend.

557. Mrs. P. C. Depp, New Castle, Pa. By a friend.

558. Mrs. Gertrude Knell, New Castle, Pa. By friends.

559. Mrs. Raymond Phillips, Sr., New Castle, Pa. By Margaret Copeland Society, Third Church.

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

> But to all who received him, who believed in his name, he gave *power* to become children of God. John 1:12

So you are the new superintendent of the Junior missionary society in your church? Do you wonder what program material is available in addition to that in the *Junior Missionary Magazine each month?* Recently a letter came asking for a bibliography of available Junior materials. If you feel the need for this mimeographed bibliography, it is free on request from the Literature Department, 209 Ninth Street, Pittsburgh 22, Pa.

A suggestion from the Convention in Canton last June was that we include on the Junior page of MISSIONARY HORIZONS each month a list of the Junior Special projects. Here they are:

1. Salary of Miss Mary Ewing, R.N.
2. Maintenance of the **Ibis**
3. Support of the Children's Ward, Memorial Hospital, Sialkot, Pakistan
4. Fire Alarm System for Jane Cook Hospital, Frenchburg, Ky.
5. Support for the hot lunch program for our schools in Alabama

A few weeks ago notice came of the date for the Junior Rally of Westmoreland Juniors and their proposed program. From the many rally programs sent to me last year, I was interested in discovering that the most popular type of program for Junior rallies was the one in which each society took part. Many had each society present a skit, perhaps a skit they had used in their society program sometime during the year. Some were puppet presentations, some live. Large presbyterials would have to divide in districts. Perhaps it might be worth a try! One secretary reported an all-day program but a good recreation period out-of-doors helped give the proper balance so the children's interest carried right through the day. Some presbyterials have a short program but make it live and wide-awake every minute. One presbyterial started at 1:30 P.M. with refreshments first and proceeded from there.

If you have not received your packet of material for Junior Special 1957, please write immediately for it to Literature Department, 209 Ninth Street, Pittsburgh 22, Pa. Include in your request the number of Junior members you have so that dime saver cards can be sent for each one.

Mrs. John Vroon, wife of Dr. John Vroon, has sent the following information which should be added to your information about Children's Ward, Memorial Hospital, Sialkot. Pakistan.

"The Baby Fold has between 25 and 30 babies. Many are orphans whose mothers and fathers have died of T.B., cholera, typhoid, or one of

(*Continued on Page* 370)

Children at Sialkot Hospital, Pakistan

The Teens

MRS. JOHN E. WUNDERLEY, Secretary
805 Willman Ave., East McKeespert, Pa.

Now to him who by the *power* at work within us is able to do far more abundantly than all that we ask or think . . . Eph. 3:20

MARCH PROGRAM SUGGESTIONS

As Teens traveling The Truth Of God Highway we have traveled longer today and the evening shadows have overtaken us! We cannot sweep away the darkness, but merely turn on the lights and the darkness will be dispelled. The Bible is that *Light* which dispels the darkness!

Bible Light and Meditation: Acts 1:8; 2:1-15,37-42.

The Truth Gives Power 19BM

Read in unison Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you."

The great challenges of the Christian life would be difficult and impossible if it were up to us personally to attain the goals. We must have enabling *power* such as was given on the Day of Pentecost to the followers of Christ! We are given this same power. This power is a competent Inner Helper, a Personal Enabler, the Person of the Holy Spirit.

What is to our natural strength utterly impossible is by His power definitely and easily possible. The very words of Christ in John 14:18, in connection with the coming of the Holy Spirit, in the Greek literally are, "I will not leave you orphans." Without the inner strength of God's Holy Spirit enabling us to face challenges and assume responsibilities for God, we would certainly be like helpless, orphaned children. The Lord Jesus knew this very well. Therefore, as He bid farewell to His disciples on His last night on earth, He promised them the coming of God's Holy Spirit to dwell in them and to strengthen them for their Christian life and service.

The Holy Spirit gives us power in our weakness. He is ever present to meet our deficits and supply the strength where we lack. Even the weakest Christian may take courage when he remembers that He has come to meet all human inabilities and to overcome them with His divine strength!

The Holy Spirit gives us understanding of His Word. Understanding the Bible comes, not through human intellect, but by divine enlightenment. It is His joy to guide the Christian into divine truth.

The Holy Spirit gives us love. Love is our most vital need—love to God, love to our fellow Christians, and love to all men. We cannot make ourselves love, but the Holy Spirit will shed the love of God abroad in our hearts, if we let Him do so!

The Holy Spirit gives us strength against sin. This inner strength which He is ready to supply will enable us to gain victory over sin. He alone enables us to defeat Satan.

The Holy Spirit aids us in prayer. He is the One, first of all, who impels us to pray. Christ intercedes for us in Heaven before the Father's throne, but the Holy Spirit intercedes within our hearts on earth. He instructs as to how we should pray.

The indwelling of the Holy Spirit is the rich heritage of every Christian. Let us learn to draw from Him and think on Him as He really is: A Heavenly Guest, the Lover of our soul, our Friend, Companion, Comforter, Guide, Helper, and Teacher.

(Excerpts from *On Being A Real Christian*—Weiss.)

To keep the engine running smoothly, an oil level must be maintained! Again we must refuel through prayer!

Prayer Cycle: Days 19,20,21

We are still glancing out the southeast window of the station wagon looking to mission fields in Southeast Asia. Many games, stories, and program resources can be taken from *Fun and Festival from Southeast Asia* by Constance M. Hallock. Order from United Presbyterian Book Store for 50¢.

SOUTHEAST ASIA PROVERBS

Here are some Southeast Asian proverbs which have equivalents in English. You could write or type Asian proverb on a slip of paper of one color, the English equivalent on paper of another color, with several copies of each. Give an Asian proverb to each member. Place English equivalents in the center of a table. Allow sixty seconds for members to match an Asian proverb with its English mate. (From *Fun and Festival from Southeast Asia.*)

Asian Proverbs (the first nine are from Indonesia, the other from Burma):

1. The rice has become porridge already.
2. It's not likely that the banana tree will give fruit two times.
3. Escape from the mouth of the crocodile, enter into the mouth of the tiger.
4. Don't steer from the bow of the boat.
5. However long the stretch of your legs, make your sheet that long.
6. If there's no rattan, a root is of use.
7. The tree does not sway without wind.
8. Don't prod a hornet's nest.
9. The tiger that roars is not catching prey.
10. Even the gentle lily has a tough stalk.

English Equivalents:

1. No use crying over spilt milk; what can't be cured must be endured.
2. Opportunity knocks but once.
3. Out of the frying pan into the fire.
4. Don't be a back seat driver.
5. Cut your coat according to your cloth.
6. Half a loaf is better than no bread.
7. There's no smoke without some fire.
8. Let sleeping dogs lie.
9. Barking dogs don't bite.
10. Appearances are deceitful.

Dr. Mary Smith of Nasir Clinic holding little "Jeep" in her arms.

TEEN TASKS FOR 1957

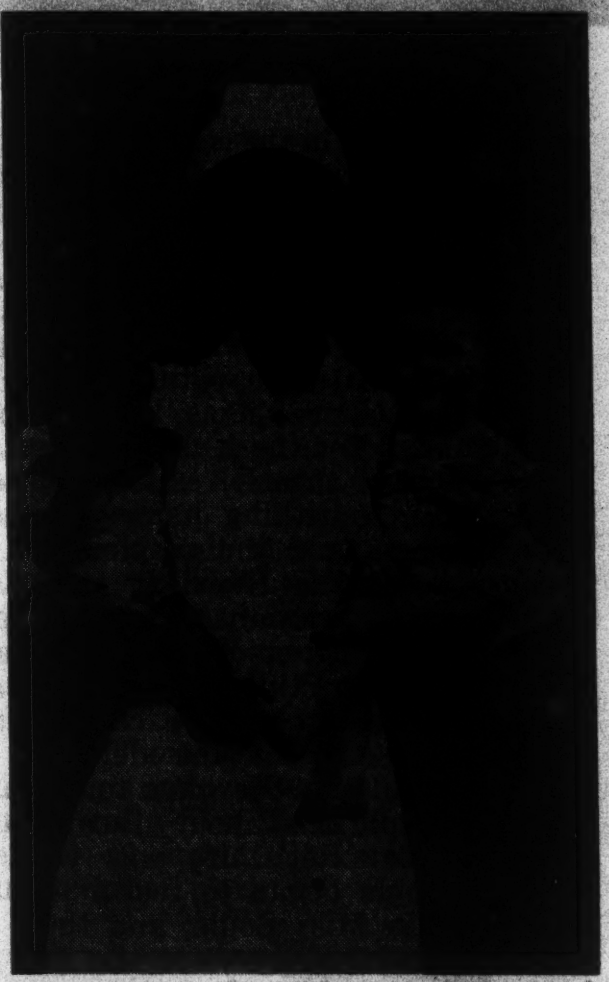
TEEN TASK AT HOME: Equipment for a Model Living-Dining Room for Classes in Homemaking at Ezel School, Ezel, Ky.

TEEN TASK ABROAD: Supplies and Equipment for the Blanche Soule Memorial Wing of the New Hospital at Nasir, Upper Nile.

MOTHER OF MANY

MARY SMITH

When this picture of Miss C. Blanche Soule with these two cute babies was taken over 30 years ago it was not taken with the thought of any symbolic meaning behind it. Nor with the thought that it might be dug out of the old picture album so many years hence when we would in some small way wish to honor the woman who gave her life completely for black and white children alike. The picture was taken because there were two dear, precious little ones about the Mission house who meant a great deal to Miss Soule. Ret, the little dark boy, had been rescued from certain death out of the Nuer environment into which he had been born. Jean, the chubby and adored daughter of missionaries, Dr. and Mrs. J. S. Maxwell, was doubly precious, as her older brother had slipped into eternity the day he was born at Nasir a few years before. Miss Soule loved, cared for, and nursed both these children, as she had many American babies before she gave her life to the Nuer people. She became known to them as the "Mother of Many" because of the numbers of little black folks whom she helped back to life and health through her dedicated love and skill.

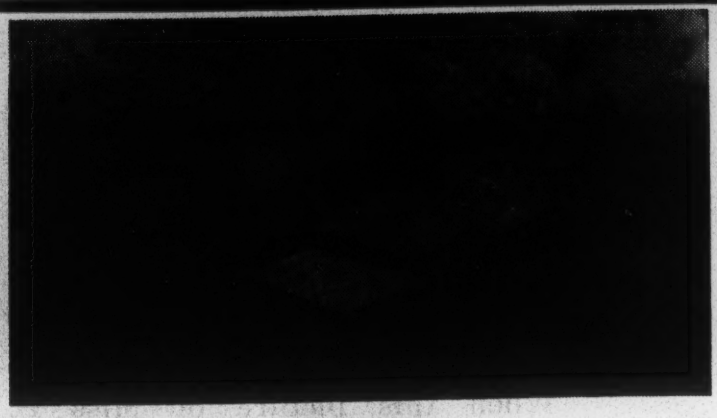


Miss C. Blanche Soule, R.N., with Ret and Jean

Ret, the little chocolate-drop in the picture, was almost the beginning of this ministry, and his was the little hand that pushed open the door of medicine to many of his needy little black brothers and sisters. Among other things the Nuers did not have much confidence in these strange new ways of the white man, and though some of the adults might try some of the medicine at the clinic it was a different thing to expose their precious babies to such treatment. And besides, wasn't Miss Soule a single woman? What could she know of taking care of babies? Ret's mother had been sick for sometime before his birth and died a few days after he was born, leaving a puny, sickly baby behind that could not survive the inadequate care that Nuers could give him. And though they had suggested "burying the baby with his mother," they were loath to turn him over to the missionaries for care. They were suspicious of the white man. "If he lives," they asked, "whose will he be?" "Yours, of course," was the answer. "If he lives you may have him back any time you wish."

But it was a big *if* that was involved and even in Miss Soule's expert care it was a long and hard struggle. As this battle for life went on day in and day out for many weeks, a great victory was being won, of which the missionaries were not at that time aware! This new

Hospital Tukls, Nasir



Nasir Clinic

victory was one in the confidence and love of the Nuer people. Through the 10 years that missionaries had been working at Nasir, the Nuer had been friendly but aloof! Just what did this strange white man with his strange white ways want? But when these strangers were willing to take one of the Nuer babies into their home, raise it for the Nuers, and yet make it one of themselves and fight for its life, something happened to that aloofness and the suspicion in the hearts of the Nuer. It melted away and the missionary became a part of the "Nuer family." And through the years this is the attitude that has remained and we can only praise the Lord for the devotion, love, and skill that He gave to Miss Soule to bring this about. But also the battle for Ret's life was won, and the people began to feel a new confidence in Miss Soule, and those who have followed her, for the welfare of their babies. It is no mere accident that we now have more "baby patients" on an average clinic day than we have adults.

And yet how great is the need! There are specific and concrete material needs. Many could be named. But suffice it to say that as yet there is no ward space of any sort at Nasir where babies can be cared for. What a help it would be to be able to supervise more closely the treatment of the very sick babies rather than have them return to their village after they have swallowed their medicine. Even the simplest ward, simply equipped, where babies can be cared for will cost a great deal of money. We believe that our Heavenly Father, who knows the need far better than we do and who loves the Nuer folk for whom His Son died far more than we can comprehend, will supply a hospital at Nasir and all that goes with it when His time is ripe.

But what is your responsibility in this? He chooses to use us in His work. Are we willing to be used?

There are other needs in other realms besides the material, however. There is still the crying need for enlightened Nuer mothers and fathers—that they may bring their children to the Mission for treatment before they are past helping. And bring them regularly! Another need is that these same parents realize the importance of not mixing modern scientific medicine with the arts of the medicine man. This is part of the great spiritual battle that is being fought in the Name and through the power of Jesus Christ against Satan's weapons of fear and superstition. For this battle you are needed, too, along with the faith and prayers of all of Christ's Church here in the home land.

"They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12:11.

Note:

Dr. Mary Smith tells us of Miss Soule. Her love for the Nuer people was shown when she left a bequest for work among them. It is most fitting that a memorial wing of the proposed hospital at Nasir should bear her name. With the Women's Board appropriation of Life Membership funds supplementing the bequest, the Blanche Soule Memorial Wing will become a reality. Here we see another wonderful use of Life Membership offerings and ANOTHER WONDERFUL CHALLENGE TO OUR TEENS IN 1957! COME FORTH WITH YOUR CONTRIBUTIONS AND HELP THE NUER WOMEN AND BABIES!

Negro Missions

MRS. H. ANDREW BRUDER, Secretary
1001 McCleary St., McKeesport, Pa.

That I may know him and the *power* of his resurrection . . . that if possible I may attain the resurrection from the dead. Phil. 3:10-11

TWO NORTH CAROLINA CHURCHES

"The opportunity to practice brotherhood presents itself every time you meet a human being."—J. Wyman.

The copy for this issue is being prepared just before Christmas. Truly, the Spirit of the Christ Child, God's supreme gift to us, has been made evident by many circles, classes, and societies this year as you have shared your Christmas gifts with our Negro Missions. May I thus express my appreciation for your interest in our work and pray that it may continue to God's glory as it is used to train others to serve. *"Practicing brotherhood."*

Miss Eva Thomas writes that the work at Henderson Institute and Townsville is progressing nicely. She teaches Bible in Henderson and is also director of youth work in Henderson and Townsville Churches. Her schedule is four Bible classes a day, 94 students of the 900 (plus) in the Institute being enrolled in her classes.

Two periods a day are used for church work. She reports a Junior missionary society of 20 members and 18 in the youth group. When Miss Thomas wrote in December they were busy planning for their observance of National Youth Week. Besides all this she teaches a church school class.

I should call that a rather full schedule, wouldn't you? What an opportunity this is to present the Christian message through the Bible course in the county school, without interference.

Miss Thomas closes her note requesting that we remember them in our prayers. We are grateful for the service of such teachers in many of our areas of work.

The United Presbyterian Church in Henderson, N.C. Rev. J. R. Dungee is pastor here and at Townsville.

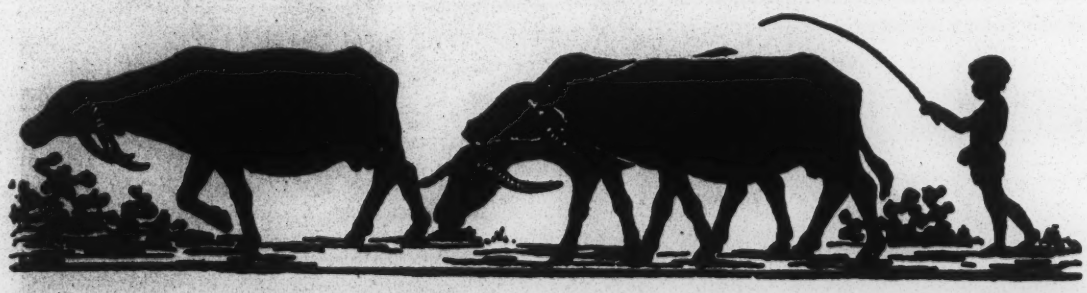
Church at Townsville, N.C. The building on the right was formerly used as a school.

THE JUNIORS

(*Continued from Page* 364)

the other diseases so prevalent in Pakistan. Others are being cared for until they are old enough to eat with the other children in the family. The mother may have died or may be a patient in the tuberculosis ward. A third group are those who have been deserted by their Mohammedan parents. Only a few remain with us until two years of age. The others are adopted into Christian families just as soon as they are able."

If you haven't ordered the set of 2x2 slides in color, "Junior Special 1957," it may be rented from the Audio-Visual Department, 209 Ninth Street, Pittsburgh 22, Pa., for $1.00 plus handling cost. The projects will mean much more to the children after they have been able to visit them on an imaginary trip with the air hostess.



Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

That you may know . . . what is the immeasurable greatness of his *power* in us who believe. Eph. 1:19

CULLED FROM GREETINGS

ASSIUT, EGYPT

On Thanksgiving 54 of us in Assiut, Egypt, celebrated together. Our dinner was here at the Pressly Memorial Institute this year. We missed those of our number who had gone to Europe to await developments. And because the mail service has been interrupted we did not have the usual greetings from our former associates that have come to be a pleasant part of our program. But it was a good day in spite of the adverse circumstances, and we left our devotional service in the afternoon with spirits uplifted by the message which Rev. Kenneth Bailey gave us. Among the missionaries gathered together on this occasion were representatives of eight different nationalities.

Mary L. Thompson

TANTA HOSPITAL, EGYPT

I can hardly believe half of my term is already over. By now I have become adjusted to the environment and am even understanding some of the Arabic which was frustrating at first. The children have been the source of much joy; and it's thrilling to see how they appreciate pictures which the Sabbath School classes send. The workers are participating in the Nativity scene for them, and it is a blessing to see how He uses such activities. We are knitting sweaters for them for Christmas, and hope to get more that can be kept for hospital use.

Work has been going on as usual, and now that the apprehension is over, each day proves more interesting than the day before. On our weekend off, Miss McConkey and I plan to go to the Fayoum. How I would love to be able to take my old public health bag and go out into the villages while there, but oh, oh, my Arabic! My gestures are almost sufficient to carry on in the hospital, but I wonder how I would explain to others! So much teaching could be done if we short-termers had a knowledge of Arabic, but I suppose it's almost impossible. In spite of this, I pray God is able to use me in some small way in this wonderful task.

Pearl Yeckel, R.N.

FAYOUM, EGYPT

We are thankful for the peace which the Lord gave us in our hearts, even though circumstances about us were in a turmoil. We thank Him, too, for His protecting care, and pray that a just and satisfactory solution may be found to the problems involved in this complicated situation.

We began school with a question in our minds as to how things would work out under the new regulations thrust upon us. We found we had a rush of new pupils, partly because of the good results of our girls in the government final examinations last year, and also because some schools in the town had been closed. We now have about 50 more pupils than have ever before been enrolled in this school. For various reasons, we have closed our small boarding department and so we have more room for new pupils.

It is a challenge to us to witness to them that they may realize this is a Christian school. We have tried to impress upon the teachers the responsibility of personal witness as Christians by daily living. We pray our testimony will bear fruit as

Christ lives in us before these children. Our Christian pupils receive their Bible lessons as usual and we have chapel for them each day.

Rachel Tracy Seiver

PATHANKOT, INDIA

I am back at my old job—keeping accounts and looking after the general management of Avalon School. Now we hope to be able to give more time to personal contacts with girls and teachers, which are so hard to maintain when bogged down with much work and responsibility during furloughs.

Jai Kaur Ishwar Singh continues to carry the responsibility of principal of the School and Training Center. She has been granted by her Mission for another two years and we have hopes now that she will not be changed. We hope to arrange for another year in America for her. We should like her to get some more work in school administration and in kindergarten and elementary teacher training methods. We do want the Church at home to meet her and to hear at first hand her hopes for the young people of India.

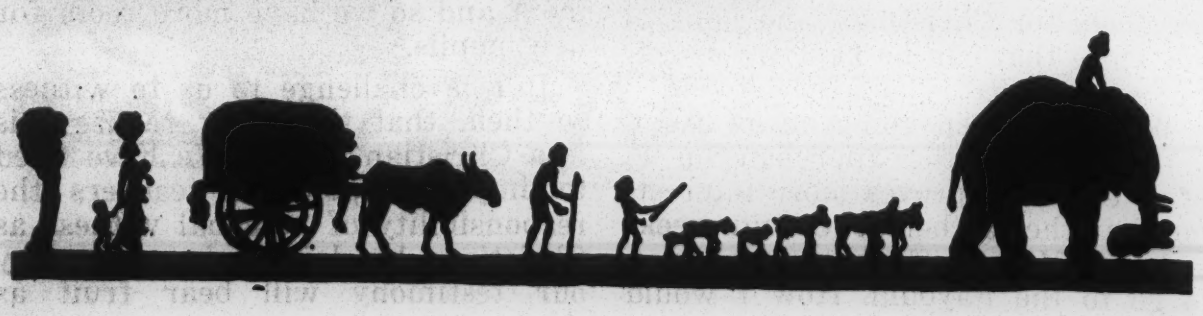
One of our projects this year is revamping our library. We sent one of our teachers down to Allahabad for a six months' course in library work. We have remodeled a larger room and have some new furniture and bookcases ready. Another project is remodeling some of our servants' quarters. I am putting in all the extra funds I can scare up in an effort to make their dwelling places more livable.

Our congregation here is alive! The church is bursting at the seams! Morning prayer meeting every day at 5:30 with from 25 to 60 in attendance. On Sabbath day, an English service at 9:30 A.M. is held mainly for the sake of military personnel stationed here in Pathankot. Sabbath School at 11:00 A.M., Junior service at 2 P.M. with at least 100 children, and at 4:30 P.M. the regular service in the vernacular, and we are packed in like sardines with many sitting in the main aisle. Keep praying for our pastor and our church. We are much encouraged because of revived interest and signs of new life, but we know God wants much more.

Vida J. Graham

LAHORE, PAKISTAN

In the midst of my six weeks of intensive language study in the hills, I spent two glorious weeks in Afghanistan with the Howard Larsens. I don't know when I have had such good "homey" fun with a family that is thoroughly American, though Wieps is Dutch, has lived most of her life in Switzerland, and the three small daughters are tri-linguals. Yes, Afghanistan is all that you have heard it is—and more. A foreigner was fatally knifed in the back on a main street while I was there. It is the land from which a young hitchhiking couple completely vanished and so far not a trace of them has been found. An Afghani believer in Christ must escape for his life into another country. In Kabul, the capital, no woman except a foreigner would appear in public without the completely covering *burka*. There is no railroad in this country of Afghanistan, and the few roads are little better than donkey tracks through the bleak, barren valleys and mountains.



Yet Kabul is a city which seems to be shouting "I'm new! I'm changing!" Most of the old, dirty bazaars have been torn down, streets have been widened, and trim new shops are being built. The Russians have paved the main streets and the city is fast becoming an important stop for six or seven international airlines. The latest, but not the best, Hollywood movies are being featured. When the wind blows women's *burkas*, one can catch glimpses of high heels, nylons, short skirts, and I am told many women have the most up-to-date Italian haircuts.

The king's summer garden is a picture from an illustrated *Arabian Nights*. But not all the progress is along material lines. We found the Afghanis naturally a very attractive, friendly, and loyal people. There are a few very wealthy people, but the common folks, while they live a simple life based on the bare necessities, are not destitute as many in Pakistan and India are. We saw only one beggar the whole time we were there. Incredible! But the greatest progress is in the spiritual realm. Athough the Afghanis are extremely orthodox Moslems, there is much less bitterness and outright hatred of Christians now than in former days. The special news I bring you is that the Government of Afghanistan gave permission last spring for Christy Wilson, Jr., to come as the first full-time pastor in the country's history. He had been there for a few years before as a teacher, but now can devote all his time to the things of the Kingdom. He is, however, pastor only to foreigners in Kabul (there are several hundred). There is still no Afghani Church. But surely our Lord will complete His work there and one day bring the Church to full fruition.

Barbara Lewis

MAY HE CAUSE YOU TO HAVE A GOOD CHRISTMAS!

A significant point is the reference to the Lord in this greeting which is typical of many Ethiopian greetings. That constantly reminds us of the Christian traditions of this land and renews our longing that once again the people of Ethiopia might stretch forth their hands to God in more than a form of godliness. My heart surely has been encouraged to find upon my return to this land that there is a new eagerness among the young people to hear the Word and after receiving it to witness to others. This interest is manifested among our girls as we find them organizing prayer and testimony meetings on their own beyond the ones we have regularly scheduled for them. As a result some of the new girls have already professed Christ this year. Since my big job now is to learn to speak Amharic, my contacts with the girls in the school are more limited, but I will never forget the feelings I had when the girls came into church the first Sunday after the opening of school. As I choked back tears of joy I thanked God that He had permitted me to come back to bring His message of joy to these precious lives.

These four months since my arrival in Ethiopia I have been occupied with language study. How very much I appreciate that opportunity! Most of the day is spent with an informant and then beyond that as much time as possible in private study. The first four months our course is almost entirely oral and involves constant repetition. The monotony of it is hard on both teacher and pupil, so we are glad to have completed that part.

Just to keep things from getting too monotonous, it has been necessary for me to move twice in these four months and I expect to move again in a week. Two weeks after I came Marie Lusted and I moved into a rented house. We expected it to be temporary since that house was slated for the Keefers for whose visas we had been praying for months. The Lord surprised us by His answer and the Keefers arrived four weeks ago. Those of you who have travelled on freighters know that actual arrival times are very indefinite. So it was

in this case, but the situation was such that I had to be ready to move myself and my personal things to the Guest Apartments the very day they arrived. So I was in such a state of readiness for some days that it reminded me of what it must be like to wait for an invasion. Have you read the article, "Moving Can Be Fun"?

Though I am primarily a student now, I also have a few extra-curricular activities. Since I like to cook, that area often affords relaxation for me. Last week happened to be my housekeeping week and here are some of the activities: preparing sweet rolls and cake for the alumni meeting of the school, beginning plans for the wedding reception for two of our missionaries, preparing refreshments for the Mission prayer meeting on Wednesday and the Inter-Mission prayer meeting on Thursday, as well as chicken and pumpkin pies for the annual Thanksgiving dinner for all American missionaries, which our American Ambassador also attends.

The world situation makes us all feel anew the urgency of our task as His ambassadors. We want to be faithful.

Anna H. Ens

ASSIUT, EGYPT

I have been back in Egypt a little more than three months. Settling in was a gradual process, as my trunks and heavy baggage came from Alexandria by truck, and it was a week before it reached Assiut. I did not lack for something to do as there is much to be done in a dormitory in preparation for the opening of school. It was good to be welcomed by servants, students, and friends; even the policeman on the corner called to me in greeting. It is good to be "home" again with definite work to do, and to have the feeling that it is where God wants me to be.

School opened with the largest enrollment we have ever had—775. We lacked teachers, but the alumnae helped out. It was difficult to get used to the new program and to fit everything in. We missed having all the girls in chapel each morning, and the ones no longer permitted to attend missed being there. We have (or had) 100 boarders; some little girls had to sleep two in a bed, but were willing to do it in order to get a place. There was a very good spirit among the boarders and we were getting off to a good beginning when trouble began. . . . However, the order was issued by the Ministry of Education that schools would reopen Dec. 22; schools taken over from the French and English will reopen a week later.

We have much to be thankful for as we look forward to the New Year. The cause of Christ has received a severe set-back due to what Christian nations did in this part of the world, the seriousness of which cannot be measured as yet. We are still permitted to remain and this is cause for thanksgiving. The Egyptian nation and Egyptian Christians need your special prayers. May the New Year bring a new Peace to this land.

Marie F. Tait

LUXOR, EGYPT

I was to have had the *Ibis* for two months this fall, but the events of recent weeks have stopped much of the work planned. So I have been carrying on a limited amount of work in Luxor itself. Since schools have been closed, the girls are free for work in the Girls' Group and the choir, and both are progressing nicely. We are happy to welcome Faith Hamilton with us, while Inez Sutton is having a much-needed furlough.

How grateful we are for the faithful workers in our churches! Pray that we, in our contacts, may inspire more to serve the Lord in small and greater ways. These are days of change when we do not know what the future holds. We are truly grateful to God for leaders in our land who seek His way of Peace.

Beatrice McClellan

Literature Department

MRS. JAMES T. VORHIS, Secretary
209 Ninth St., Pittsburgh 22, Pa.

For God did not give us a spirit of timidity but a spirit of *power* and love and self-control. 2 Tim. 1:7

NEW PROGRAM

The *Program for New Societies* mentioned in the September issue of MISSIONARY HORIZONS has finally materialized. It was a larger undertaking than seemed apparent when the project was first planned and the program has grown in size and, we hope, in value. There are specific plans for eight meetings and suggestions for a Christmas program.

1—The Church

2—Women and the Church

3—The WGMS—Purpose, History, Organization

4—The WGMS—Its Financial Task

5—The WGMS—Its Educational Task

6—Our Task in America

7—Our Task Abroad

8—Working with Others

Included in each program outline are a worship theme with suggested Scripture, songs, meditation and prayer topics; a list of resource material; and possible methods for presenting the program. Much material has been mimeographed especially for use with this program. We have prepared a packet which includes the program itself, worship suggestions, and most of the material necessary for the program presentation. The only items not included are Mrs. Blackwood's book, *How to Be an Effective Church Woman,* and the set of maps of our mission fields. The packet sells for $1.50.

While this program is prepared especially for new societies, older groups may want to use it, in full or in part. We hope it will furnish a background to new United Presbyterians that will make the continuing study of missions as outlined in the *Program Calendar* more profitable.

MISSIONARY HORIZONS

There are many reasons for the regular reading of this excellent publication. It keeps us up-to-date on our United Presbyterian mission enterprise. Material for programs outlined in the *Program Calendar* appears here. Department pages furnish suggestions for officers of the local society. It provides interesting and helpful reading. You get a lot for your money—$1.50 a year. (Subscriptions to Mrs. Ralph H. Arnold, 510 S. Trenton Avenue, Pittsburgh 21, Pa.)

Have you used a play to present the claims of MISSIONARY HORIZONS to your society or presbyterial? We have three, all written by the late Mrs. E. D. McKune.

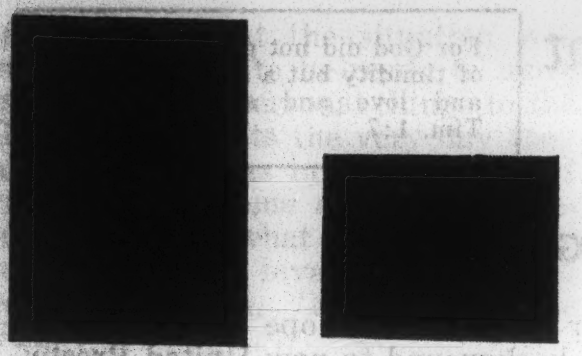
Horizons Unlimited—10¢

New Missionary Horizons—15¢

My Family and My Neighbor, Too—10¢

JUNIOR MISSIONARY MAGAZINE

Providing this magazine for the children in your Junior society is a worthy project for a Women's group. Please note the price change—75¢ a yearly subscription; 40¢ a year in clubs of 10 or more sent to one address and all subscriptions beginning with the same issue. Send subscriptions to Mrs. R. D. Greenaway, 5366 Keeport Drive, K-22, Pittsburgh 36, Pa.



Fun and Festival

Political map of Southeast Asia

PROGRAM HELPS

MARCH—The Truth Gives Power. An exhibit of articles, products, and pictures from Southeast Asia would add interest to your meeting. A political map, in color, of Southeast Asia is a *must* for the study of this area. Most of us have very hazy ideas of its geography. (Book Store—75¢.) See *Fun and Festival from Southeast Asia* for special features for your meeting. (Book Store—50¢.) See also suggestions on the Literature page of the December issue.

APRIL—*The Truth Evangelizes.* Resource material should include these two articles from *The United Presbyterian*—"Khaleel, Only a Workman," by Dr. Harvey Philips (Dec. 2) and "What I Hope to Learn in America," by an Egyptian pastor (Nov. 25). Note also the cover for Dec. 16 and the little article on page 3, "Message of the Panel." Other suggestions appeared on the January Literature page.

MAY—*The Truth Enlightens.* A packet of eight leaflets on educational institutions in America and abroad is available at 20¢. Give these leaflets to eight women to study. At the meeting have each one locate on a map the school she has studied and give one or two important facts about it. There is much material on education in back issues of MISSIONARY HORIZONS as well as that in the April issue.

THIS AND THAT

The new 1957 *Catalog* is *yellow.* Please discard others so you will not order material no longer available.

Green order sheets are being included in mailings. Please use them whenever possible for their use will facilitate our filling and filing of orders.

Handbook on Foreign Missions (1953) is an excellent background book for program planning. Board of Foreign Missions, 401 W. Chelton Avenue, Philadelphia 44, Pa.

Has your society secured the 1957 Reading Course books? We have the lists; the United Presbyterian Book Store carries the books.

AMERICAN INDIAN NOTES

Word has just been received of the death on Jan. 11 of Mr. Charles Holloway of our Cherokee Hills Church, Stilwell, Okla. Mr. and Mrs. Holloway have been leaders in our mission at Stilwell since it was started. It was in their home where worship services were held after fire destroyed their first church building and until the present building was ready for use. To Mrs. Holloway we express our deepest sympathy and commend her to our Lord who comforts and sustains us at all times.

FROM OLJATO, UTAH

Thanks for your many generous contributions. We do appreciate all your gifts and your interest in our work. For the present time we ask that you *DO NOT* send us more. We have more than we can use and our storage space is full.

Mrs. Fred Patterson

Temperance and Social Education

MRS. W. J. H. McKNIGHT, Secretary
36 Iroquois Drive, Pittsburgh 28, Pa.

But we have this treasure in earthen vessels, to show that the transcendent *power* belongs to God and not to us. 2 Cor. 4:7

TIMELY TOPICS

COMMITMENT DAY

March 10 is the date of our annual Commitment Day observance for this year of 1957. Long before you receive this magazine your pastor will have received materials and information concerning this significant event in our Church experience, because this is an observance which must be primarily planned and executed by the pastor and his session. However, we depend upon the women and other members of the church to undergird this effort with continuous prayer, and to give every other possible support which may be requested by the pastor.

ESSAY AND POSTER CONTEST

Likewise, before you receive this magazine, you will have received copies of the contest leaflet which are being sent through the presbyterial Temperance Secretaries to every society Temperance Secretary. Pastors and some youth leaders have also received these leaflets. Please confer with your pastor and the Temperance and Social Education Committee in your church (if you have such a Committee) as to the best way to promote this contest.

CONGRATULATIONS, MR. PRESIDENT!

President Eisenhower has turned thumbs down on the use of his name in connection with an inaugural whiskey decanter.

Action came after Mr. Boston Distiller, Inc., began distribution of what it termed a "historical memento produced for the Christmas trade." The memento: a bottle of blended whiskey with the names of the nation's Presidents fused into the glass with white lettering.

The company had not secured White House permission for the use of Mr. Eisenhower's name. A distiller spokesman said similar decanters were distributed during the 1953 inauguration.

Acting through White House Counsel Gerald D. Morgan, the President requested that his name not be used. Morgan pointed out that the White House has a standing policy against any possible implication of Presidential endorsement.

The Presidential action came in the wake of numerous protests including a wire from Dr. Caradine R. Hooton, general secretary of the Methodist Board of Temperance. Dr. Hooton expressed confidence in the President's "Christian integrity" and suggested that he "deny any liquor concern the presumptuous privilege of using your great name in connection with the sale of intoxicating products."

Dr. Hooton also wired former Presidents Herbert Hoover and Harry S. Truman suggesting that they too protest the unauthorized use of their names.

The company said it had put out "several thousand" cases of the liquor. In addition to the list of Presidents, each bottle carried a picture and a brief history of the Capitol.

—*Clipsheet*, Dec. 31, 1956

Note: How about writing a note to the President expressing our warm approval of this and other similar

(*Continued on Inside Back Cover*)

TRIBUTES

Miss Ella Barnes

The Afternoon Division of the Women's Missionary Society of the United Presbyterian Church, Washington, Iowa, wishes to pay loving tribute to the memory of Miss Ella Barnes who became a member soon after coming to the Washington Home, but who left us for the Better Home on Nov. 29, 1956.

During her latter years, when she had become frail, it was necessary for her to become inactive in the society. But we remember her sweet and gentle personality and we loved her, as did all who knew her.

We honor her memory not only for herself, but also for her great work of faith at the Fowler Orphanage for Girls in Cairo, Egypt, where she was in charge for 28 years. We feel that not many missionary societies have been honored as we have in having as a member such a missionary as Miss Barnes was. Her memory lingers with us, and we are sure her works do follow her.

We commend her loved ones to the "God of all comfort" with our sincere sympathy.

Committee
Miss Maud Jackson
Mrs. J. S. Pollock

Mrs. Sarah Marshall McGranahan

Mrs. Sarah Marshall McGranahan, wife of the late Dr. Ralph W. McGranahan, passed from among us on Oct. 26, 1956. We, the members of the Women's Missionary Society of the Beaver, Pa., United Presbyterian Church, of which she was for many years the revered president, will long hold in loving remembrance her fine Christian character.

She was a talented scholar, a capable speaker, and an especially endowed executive and leader. It was she who organized the Junior Missionary Society of our church and called into existence the Prayer Group.

Her influence extended throughout the congregation. Young and old alike were moved by the warmth and earnestness of her public prayers.

We count it a privilege to have known her and in this small way to bear witness to a great soul who has crossed the bar and now sees her Pilot face to face.

The Committee

Mrs. Bessie Dudley

The members of the Women's Missionary Society of the United Presbyterian Church of Amoret, Mo., have lost a beloved member and friend with the passing of Mrs. Bessie Dudley, Sept. 30, 1956. We wish to pay this tribute to her memory. We extend our heartfelt sympathy to her loved ones and commend them to God's care.

Committee

Mrs. Ross L. Timmons

The Women's Missionary Society of the United Presbyterian Church of Roney's Point, W. Va., desires to pay loving tribute to the memory of Mary T. Bender Timmons, who was called home by our Heavenly Father on Oct. 31, 1956.

She was a faithful member of our Society, and in former years a beloved Sabbath School teacher to a group of teen-age students.

To her family and loved ones we extend heartfelt sympathy and commend them to God's loving care.

Committee

Mrs. Sylvia B. Suess

The Women's Missionary Society of the Reed Memorial United Presbyterian Church of Lyndhurst, N. J., wishes to pay loving tribute to the memory of Mrs. Sylvia Suess, who was called to her heavenly home Nov. 13, 1956, at the age of ninety-three. Although she had been in failing health, she was at our meeting to celebrate her birthday.

She was a faithful worker in the church, Sabbath School, and Missionary Society, very humble and an example of Christian living, and was a Life Member of the WGMS. The memory of her kind deeds and helpfulness will remain in our hearts and we commend her loved ones to the care of Him whom she loved and served.

Elsie A. Nicol,
Corresponding Secretary

Mrs. Mayme B. McMichael

The Mayme B. McMichael Missionary Society of Watson Run United Presbyterian Church of Beatty's Corners, Pa., wishes to pay tribute of love and respect to the memory of Mrs. Mayme B. McMichael, wife of Rev. Ethen A. McMichael. Both Rev. and Mrs. McMichael were very dear friends to all who knew them. They had a deep interest in all phases of Christian work.

The Society

Mrs. Mary E. Wrathall

The Women's Missionary Society of Laurelhurst United Presbyterian Church, Portland, Ore., wishes to pay tribute to the memory of Mrs. Mary E. Wrathall, a past president and for 18 years a member of this Society and Church, who was called to her heavenly home on Nov. 16, 1956. She was a lifelong member of the United Presbyterian Church, also a Life Member of the WGMS.

With a willingness to serve and a genial disposition she endeared herself to all who knew her. We miss her, but we know that for her it is far better to be released from suffering here on earth and to be with her Lord whom she loved.

Her Friends in the Society

Mrs. Frances Wilson Stoner

The Women's Missionary Society of Verona United Presbyterian Church, Verona, Pa., wishes to honor the memory of Mrs. Frances Wilson Stoner.

We shall cherish the memory of her faith, devotion, love, and cheerfulness. In her quiet, unassuming manner she taught us all humility and her presence at our meetings was an inspiration to all who knew her.

We extend to her loved ones our deepest sympathy.

"The best will come in the great 'To be,'
It is ours to serve and wait,
And the wonderful future we soon shall see
For death is but the gate."

Committee
Mrs. Arthur Simpson
Mrs. Clyde E. Burkhart

Mrs. Olive McKim

Mrs. Anna Jones

Mrs. Elizabeth Lutz

The Women's Missionary Society of the First United Presbyterian Church of Ellwood City, Pa., wishes to pay loving tribute to the beautiful Christian character and faithful service of three of its devoted members who have been called to their heavenly home during the last few months.

"What a wonderful thing to step ashore and find it heaven; to take a hand and find it God's hand; to breathe a new air and find it celestial air; to pass from perplexing times to a perfect calm; to wake up and be at home."

We feel that those who have left us are "at home" in the heavenly places. Although we sorely miss their presence with us, their spirits abide to inspire and bless as in times past.

The memory of these three members will always be dear to those with whom they lived and worked.

"Precious in the sight of the Lord is the death of his saints."

We extend loving sympathy to all the bereaved, commending them to the Savior, whom they loved and served.

"One by one the ties are broken,
One by one they are linked above;
Some day there will be a sweet reunion
Once again, with those we loved."

The Committee

Mrs. Mary Price

The members of the J. G. Reaney Women's Missionary Society of First United Presbyterian Church, Altoona, Pa., lost a faithful member when Mrs. Mary Price was called on Dec. 22, 1956, to leave this earthly home for one prepared for her in heaven.

We wish to pay this tribute to her memory.

She was a charter member of our Society and a Life Member of the WGMS, regular in attendance at Sabbath School and all church services as long as her health permitted. She was always pleasant and cheerful.

We extend our deepest sympathy to her devoted family, and commend them to the care and comfort of our Lord whom she loved and served so faithfully.

Mrs. Joseph Littell

The Margaret Blackwood Missionary Society wishes to pay tribute to the memory of Mrs. Ada Littell who entered her eternal home on Nov. 28, 1956. She was a charter member of the College Hill United Presbyterian Church, Beaver Falls, Pa., and helped to organize the missionary society which is now known as the Margaret Blackwood Missionary Society. She served as its secretary for many years. She had an abiding faith in God, a love for His Word, and a sincere interest in the Kingdom of her Lord and Master.

To her husband, daughter, and two sons we extend our sincere sympathy and commend them to the comfort of the Holy Spirit.

The Margaret Blackwood
Missionary Society

Mrs. John G. Campbell
Mrs. William J. Wise

The Women's Missionary Society of the Vandergrift, Pa., United Presbyterian Church, wishes to pay loving tribute to the memory of Mrs. John G. Campbell and her sister, Mrs. William J. Wise, who were called to their Heavenly Home.

The memory of their kind deeds and helpfulness will long remain in the hearts of their friends.

Mrs. Campbell was a Life Member of the WGMS and she had faithfully served her own society for many years. She was also a faithful teacher in the Sabbath School.

We commend their loved ones to the care of Him whom they loved and served.

Mrs. Harvey T. Young
Mrs. G. Harrison Ambrose

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5327 Shriver Ave., Des Moines, Iowa
Partington, Miss Dorothy—Westland, Pa
Russell, Mrs. R. G.—36 Church St., Burgettstown, Pa
White, Mrs. A. Charles—Overlook Court, Bellaire, Ohio

HOSPITALS

Jane Cook Hospital

Graves, Dr. Donald L., Supt.—Frenchburg, Ky
Lundquist, Miss Glendine, R.N., Supervisor—Frenchburg, Ky
Brooks, Mrs. Emma, Dietitian—Frenchburg, Ky
Johnson, Miss Joan, Office—Frenchburg, Ky
McCoy, Miss Delores, P.N.—Frenchburg, Ky
Muse, Miss Susie, P.N.—Frenchburg, Ky
Olson, Miss Bernice, Technician—Frenchburg, Ky
Phelps, Mrs. Berna, L.P.N.—Frenchburg, Ky

Jubilee Hospital

Adams, Mrs. Eva J., R.N., Supt.—Henderson, N. C
Allen, Miss Gertrude, R.N.—Henderson, N. C

RETIRED FROM ACTIVE SERVICE

Beveridge, Miss Margaret
U. P. Home, Washington, Iowa
Courter, Miss Ruth—Winfield, Iowa
Williams, Mrs. N. D.—Miller's Ferry, Ala.
White, D. F., D.D.—825 First Ave., Selma, Ala.

EDUCATIONAL WORK

EZEL SCHOOL

*Heagen, Supt. William A.---Ezel, Ky.

High School

*Murphy, Principal Ottis---Ezel, Ky.
*Calderwood, Miss M. Ruth---Ezel, Ky.
*Dorsey, Mr. Albert H. H.---Ezel, Ky.
*Dorsey, Mrs. Albert H. H.---Ezel, Ky.
*Dunn, Mr. Benjamin---Ezel, Ky.
Hawthorne, Miss Zillah---Ezel, Ky.
*Heagen, Mrs. William A.---Ezel, Ky.
*Helton, Mr. Glenn---Ezel, Ky.
*Helton, Mrs. Glenn---Ezel, Ky.
*Henry, Mrs. Duncan C.---Ezel, Ky.
*Newcomb, Miss Elizabeth---Ezel, Ky.
*Parchman, Miss Mabel---Ezel, Ky.

Grade School

*Little, Mrs. Virgil---Ezel, Ky.
*McGeoch, Mrs. Ann Adair---Ezel, Ky.
*McGuire, Miss Mayme---Ezel, Ky.
*Motley, Mrs. William---Ezel, Ky.
*Murphy, Mrs. Ottis---Ezel, Ky.
*Mynhier, Mrs. Nathan R.---Ezel, Ky.
*Nickell, Mrs. Everett---Ezel, Ky.
*Rowland, Mr. Conrad A.---Ezel, Ky.
Tague, Miss Marilyn---Ezel, Ky.
*Ward, Mrs. Marshall---Ezel, Ky.
*Wheeler, Miss Florence E.---Ezel, Ky.

Staff

Blevins, Mr. Raymond---Ezel, Ky.
Blevins, Mrs. Raymond---Ezel, Ky.
Carr, Mrs. Gladys---Ezel, Ky.
Centers, Mr. Courtney---Ezel, Ky.
Centers, Mrs. Courtney---Ezel, Ky.
Ferguson, Mr. J. W.---Ezel, Ky.
Hulick, Mrs. Eliza---Ezel, Ky.
Nickell, Mrs. William---Ezel, Ky.

FRENCHBURG SCHOOL

*Wells, Supt. Adrian---Frenchburg, Ky.

High School

*Burtner, Mrs. Louise---Frenchburg, Ky.
*Childs, Miss Alice---Frenchburg, Ky.
*Colson, Miss Catherine---Frenchburg, Ky.
*Holbrook, Mr. Price, Jr.---Frenchburg, Ky.
*Hughes, Mrs. Alice---Frenchburg, Ky.
*Koontz, Miss Ella Mae---Frenchburg, Ky.
*Leveridge, Miss Ann---Frenchburg, Ky.
Mayfield, Mr. Norman---Frenchburg, Ky.
*McDowell, Miss Esther---Frenchburg, Ky.
*Ratliff, Mr. Harold---Frenchburg, Ky.
Ulbrich, Miss Ruth---Frenchburg, Ky.

Grade School

*McCauley, Principal Lester---Frenchburg, Ky.
*Bashford, Mrs. Elsie---Frenchburg, Ky.
*Birchfield, Mrs. Irene---Frenchburg, Ky.
*Dyer, Miss Francena---Frenchburg, Ky.
*Heykoop, Miss Lois---Frenchburg, Ky.
*Hieronymus, Mrs. Anna---Frenchburg, Ky.
*Kash, Mrs. Dorothy---Frenchburg, Ky.
*Pecht, Miss Bertha---Frenchburg, Ky.
*Pieratt, Mrs. Naomi---Frenchburg, Ky.

Staff

Denniston, Mr. Scott---Frenchburg, Ky.
Metzs, Mr. Jacques---Frenchburg, Ky.
Metzs, Mrs. Jacques---Frenchburg, Ky.
Patterson, Mrs. Clinnie---Frenchburg, Ky.
Phelps, Mrs. Bessie---Frenchburg, Ky.

*Paid by County.

Arlington Institute

Thomas, Supt. K. P.---Annemanie, Ala.
Martin, Miss Amelia---Annemanie, Ala.
Pugh, Mrs. M. C.---Annemanie, Ala.
Southall, Mrs. Alberta, Cook---Annemanie, Ala.
Thomas, Mrs. K. P.---Annemanie, Ala.

Camden Academy

Peoples, Principal A. C.---Camden, Ala.
Boyd, Miss Frances J., Bible---Camden, Ala.
Bridges, Mrs. B. D., Dietitian---Camden, Ala.
Nettles, Mr. S., Maintenance---Camden, Ala.
Peoples, Mrs. Minnie L., Laundress---Camden, Ala.
Primm, Miss Elois A., Bible---Camden, Ala.
Rivers, Mrs. S. W., Girls' Matron---Camden, Ala.

Miller's Ferry School

Ridgeway, Principal B. T.---Miller's Ferry, Ala.
Bridges, Mr. Herman, Maintenance---Miller's Ferry, Ala.
Cunningham, Mrs. Darthular, Clerk---Miller's Ferry, Ala.
Reese, Mrs. Alene, Bible---Miller's Ferry, Ala.
Jones, Mrs. Annie B., Matron---Miller's Ferry, Ala.
McDowell, Mrs. Annie M.,
Girls' Matron---Miller's Ferry, Ala.

KNOXVILLE COLLEGE

Colston, Dr. James A., President---Knoxville, Tenn.
Adams, Mrs. Rosemary---Knoxville, Tenn.
Alston, Mr. Earl C.---Knoxville, Tenn.
Antley, Mrs. Dorothy Draper---Knoxville, Tenn.
Bell, Mr. Julian---Knoxville, Tenn.
Bell, Mrs. Mabel A.---Knoxville, Tenn.
Bradby, Mr. Porterfield---Knoxville, Tenn.
Brandon, Miss N. Addaline---Knoxville, Tenn.
Brown, Mr. Robert L.---Knoxville, Tenn.
Burden, Mrs. Essie S.---Knoxville, Tenn.
Campbell, Dr. Lee L.---Knoxville, Tenn.
Clark, Mrs. Beatrice---Knoxville, Tenn.
Clark, Miss Frances E.---Knoxville, Tenn.
Clark, Mrs. Lois---Knoxville, Tenn.
Colston, Mrs. W. W.---Knoxville, Tenn.
Cooper, Mr. Wilton---Knoxville, Tenn.
Davie, Miss Mary L.---Knoxville, Tenn.
Davis, Mrs. Eldred---Knoxville, Tenn.
Dean, Mrs. Cupidine---Knoxville, Tenn.
Dean, Mr. Elvin---Knoxville, Tenn.
Delk, Dr. Robert C.---Knoxville, Tenn.
Dennis, Miss Ethel M.---Knoxville, Tenn.
Donaldson, Mrs. Jesse---Knoxville, Tenn.
Ervin, Mrs. Wilma---Knoxville, Tenn.
Fannin, Miss Darlene---Knoxville, Tenn.
Felton, Mrs. Gladys---Knoxville, Tenn.
Fitzpatrick, Dr. Newell C.---Knoxville, Tenn.
Fulton, Mrs. Harriet R.---Knoxville, Tenn.
Gordon, Rev. Frank R.---Knoxville, Tenn.
Griffin, Mr. Alfred---Knoxville, Tenn.
Hamlett, Mr. James---Knoxville, Tenn.
Hardy, Dr. W. S. E.---Knoxville, Tenn.
*Harrison, Mr. Joseph---Knoxville, Tenn.
Harrison, Mrs. Myrtle---Knoxville, Tenn.
Harvey, Dr. Robert---Knoxville, Tenn.
Hatch, Mrs. Sarah---Knoxville, Tenn.
Hickey, Mrs. Nettie C.---Knoxville, Tenn.
Howell, Mrs. Dorothy K.---Knoxville, Tenn.
Kloepfer, Dr. Herman J.---Knoxville, Tenn.
Magliacco, Mr. Hugo---Knoxville, Tenn.
Martin, Mr. Ralph---Knoxville, Tenn.
McArthur, Dr. William H.---Knoxville, Tenn.
McGinnis, Mrs. Daphne---Knoxville, Tenn.
McGinnis, Mr. James---Knoxville, Tenn.
Moorman, Miss Barbara---Knoxville, Tenn.
Morton, Rev. Charles---Knoxville, Tenn.
Morton, Mrs. Jean---Knoxville, Tenn.
Mungen, Mr. Robert---Knoxville, Tenn.
Olden, Miss Florence---Knoxville, Tenn.
Parker, Mrs. P. H.---Knoxville, Tenn.
Payne, Mr. Charles---Knoxville, Tenn.
Pickett, Mrs. Armentine---Knoxville, Tenn.
Reyes, Mr. Joseph---Knoxville, Tenn.
Reynolds, Mr. Christopher---Knoxville, Tenn.
Robinson, Mrs. Mozelle---Knoxville, Tenn.
Rodemann, Dr. William---Knoxville, Tenn.
Russell, Mrs. Lois---Knoxville, Tenn.
Schlageter, Mr. Robert---Knoxville, Tenn.
Stewart, Miss Mary E.---Knoxville, Tenn.
Ward, Mrs. Mildred---Knoxville, Tenn.
Weir, Miss Mabel---Knoxville, Tenn.
Weiss, Dr. Samuel A.---Knoxville, Tenn.
Wellman, Mrs. Mildred---Knoxville, Tenn.
Whetstone, Miss Rea---Knoxville, Tenn.
White, Mr. Eddie C.---Knoxville, Tenn.
Williams, Miss Florence---Knoxville, Tenn.
Word, Miss Norma S.---Knoxville, Tenn.

*On Leave

Prairie School

Peters, Principal William T.---Prairie, Ala.
Peters, Mrs. William T., Teacher---Prairie, Ala.

Bible Teachers

Hudley, Mrs. James---Chase City, Va.
Paige, Mrs. Marcella,
Recreational---2500 Middle Ave., Norfolk, Va.
Thomas, Miss Eva---Henderson, N. C.

Addresses for Sending Boxes

Boxes for the schools should be sent in care of their superintendents. The addresses given above are correct for parcel post or motor freight. However, in the following cases, the addresses for **railroad freight and express** are different:

Ezel School---Mt. Sterling, Ky.
Frenchburg School---Mt. Sterling, Ky.
Prairie School---Catherine, Ala.
Miller's Ferry School---Camden, Ala.

MISSIONARIES UNDER BOARD OF FOREIGN MISSIONS

401 West Chelten Avenue, Philadelphia 44, Pennsylvania

% American Mission should be added to each foreign address

EGYPT

Ammon, Rev. and Mrs. Eugene H., 1953——Assiut
Bailey, Dr. and Mrs. Ewing M., 1926——P. O. Box 1422, Cairo
Bailey, Rev. and Mrs. Kenneth E., 1955——Cairo
Brownlee, Miss Helen R., R.N., 1931——Assiut
Clark, Dr. and Mrs. Roy, 1955——Tanta
Dawson, Miss Mary Frances, LL.D., 1922——Cairo
Dunlap, Mrs. Ada A., 1924——Assiut
Dye, Miss Marjorie J., 1951——Box 1422, Cairo
Finney, Miss Davida M., Litt.D., 1915——Cairo
Finney, Miss Lois M., 1953——Cairo
Fleming, Rev. K. G., 1940——37 Sidi Metwalli, Alexandria
French, Miss Elsie M., LL.D., 1909——Cairo
Gerslek, Miss Eleanor L., 1955——Cairo
Glass, Miss Martha C., 1921——Luxor
Grether, Miss Eulalia D., 1929——Tanta
Grimes, Miss Alice M., 1924——Cairo
Hamilton, Miss Faith E. 1954——Luxor
Jacobsen, Miss L. Katherine, 1954——Cairo
Jamison, Dr. and Mrs. Paul W., 1946——Box 65, Tanta
Kingan, Miss Lois D., 1926——Benha
Lorimer, Rev. and Mrs. John G., 1952——Alexandria
Markley, Miss Mary L., 1954——Assiut
McClanahan, Rev. Paul H., 1947——Assiut
McClellan, Miss Beatrice H., 1948——Luxor
McCreery, Mr. Everett W., 1930——Assiut
McFarland, Miss M. Evelyn, 1919——Cairo
McGeoch, Rev. H. A., D.D., 1920——37 Sidi Metwalli, Alexandria
McGill, Rev. and Mrs. W. A., 1937——Box 1422, Cairo
McLaughlin, Dr. and Mrs. R. T., 1918——Fayoum
Meloy, Miss Sarah B., Litt.D., 1923——Cairo
*Morrison, Rev. and Mrs. George E., 1950——Luxor
Nolin, Rev. and Mrs. Kenneth, 1955——Cairo
Nolin, Miss Ruth L., 1955——Cairo
Patterson, Miss Venna R., 1924——Alexandria
Patton, Miss Frances M., 1922——Mansura
Quick, Rev. and Mrs. Bernard E., 1954——Minia
Roy, Miss Martha A., 1938——Cairo
Salver, Mrs. Rachel T., 1925——Fayoum
Skellie, Dr. and Mrs. Walter J., 1924——Assiut
Squires, Miss Norma Lee, 1954——Tanta
Tait, Miss Marie F., 1925——Assiut
Tedford, Miss Alberta A., R.N., 1947——Box 65, Tanta
Thompson, Dr. and Mrs. John A., 1948——Box 1422, Cairo
Thompson, Miss Mary C., 1939——Tanta
Thompson, Miss Mary L., LL.D., 1917——Assiut
Turnbull, Mr. Robert M., 1950——Assiut
Walker, Miss Helen M., 1930——Assiut
Wilson, Miss Elizabeth M., 1932——9 Sharia Massoud, Abbassia, Cairo
Wright, Miss Laura B., 1921——Minia

On Furlough

Allen, Mr. and Mrs. Judson W., 1950——100 N. Phillips Ave., Sioux Falls, S. D.
Baker, Mrs. Sara E., 1950——% C. W. Dick, R.D. 7, Butler, Pa.
Cooke, Miss Mildred M., R.N., 1954——85 McGill St., Smith Falls, Ont., Canada
Fleming, Mrs. K. G., 1940——315 Kambach St., Pittsburgh 11, Pa.
Kraft, Dr. and Mrs. Norman A., 1949——9702 Barwell Terrace. Brooklyn 9, N.Y.
Martin, Miss Helen J., Ped.D., 1915——608 North Ave., Pittsburgh 21, Pa.
McClanahan, Mrs. Paul H., 1947——% Mrs. Charles E. Stone, Jr., 4656 Old Boston Rd., Pittsburgh 10, Pa.
McGeoch, Mrs. H. A., 1920——155 Lakeside Dr., New Concord, Ohio
Nolin, Mr. and Mrs. W. W., 1922——153 Lakeside Drive, New Concord, Ohio
Noordewier, Miss Helen J., 1921——1104 Sigsbee St., S.E., Grand Rapids, Mich.
Sutton, Miss Inez M., 1949——23 S. 10th St., Martins Ferry, Ohio
Turnbull, Mrs. Robert M., 1950——800 Plum St., Atlantic, Iowa
Watkins, Rev. and Mrs. C. B., 1944——1120 N. Highland Ave., Pittsburgh 6, Pa.

*Associate.
**Leave of absence for family reasons.

**Work, Miss Margaret A., 1924——E. Platte Ave., Fort Morgan, Colo.

Under Appointment

Gibson, Rev. Richard, 1955——3485 McTavish, Montreal 2, Canada

Short-Termers

Aigner, Miss Wanda, 1956——Cairo
Anthony, Miss Lillian D., 1956——Assiut
Bender, Miss Elsie L., 1955——Cairo
Blair, Miss L. Vernelle, 1952——Cairo
Copeland, Miss Carolyn J., 1956——Cairo
Cushman, Miss Dorothy H., 1955——Cairo
Dillon, Miss Lela, 1954——Assiut
Edie, Miss Evelyn C., 1955——Cairo
Edson, Miss Jessie E., 1955——Cairo
Fowler, Mrs. Jessie A., 1955——Assiut
French, Miss Mildred P., 1956——Cairo
Galloway, Miss Helen B., R.N., 1954——Assiut
Galloway, Miss Neva J., 1954——Cairo
Grohman, Miss Margaret D., 1956——Tanta
Hesselink, Miss Alice, 1956——Assiut
Jaspers, Miss Marjorie, 1956——Alexandria
Martin, Miss Jacqueline, 1955——Alexandria
Mason, Mrs. Ilma M., 1955——Cairo
McClymonds, Miss Elsie M., 1955——Assiut
McConkey, Miss Eunice, R.N., 1955——Box 65, Tanta
McLaughlin, Miss Mary R., R.N., 1955——Assiut
Meloy, Mr. and Mrs. George, 1955——Alexandria
Murdock, Miss Joan, R.N., 1955——Alexandria
Parkinson, Mr. and Mrs. Donald M., 1954——Assiut
Patterson, Miss Lois M., 1954——Assiut
Phelps, Miss Carolyn A., 1954——Assiut
Reed, Mrs. Fay, 1941——Assiut
Reed, Mr. John M., 1956——Assiut
Soule, Miss Lucy J., 1952——Alexandria
Stultz, Miss Jean E., 1955——Box 65, Tanta
Wagner, Miss Donna Lee, 1956——Cairo
Yeckel, Mrs. Pearl M., R.N. 1955——Box 65, Tanta

Under Appointment—Short Term

Lichti, Miss Mary Ann, R.N.——5370 S. Blythe Ave., Fresno, Calif.
Wright, Miss Dorothy E.——R. 1, Mounted Rt. 15, Orchard St., Beaver Falls, Pa.

PUNJAB, PAKISTAN

Allison, Miss M. Marie, 1952——Sialkot City
Ardrey, Miss Ruth I., 1924——Lahore
Ballantyne, Miss Margaret E., 1941——Sangla Hill
Black, Miss R. Jean, 1921——Pasrur
Brown, Miss Frances E., 1927; 1937——Lyallpur
Brown, Dr. and Mrs. J. D., 1936——Gujranwala
Brownlee, Miss Theresa I., 1922——Sialkot City
Campbell, Miss Audrey C., 1953——128 Burton Road, Rawalpindi
Carithers, Miss Florence M., R.N., 1953——Taxila
Christy, Dr. and Mrs. Norval E., 1947——Taxila
Christy, Dr. and Mrs. W. C., 1938——Gujranwala
Cummings, Dr. and Mrs. J. B., 1923——Rawalpindi
Drake, Miss Edith M., 1947——Sheikhupura
Fehlman, Miss Margaret J., 1913——128 Burton Road, Rawalpindi
Glassman, Rev. and Mrs. E. H., 1947——Campbellpur
Hamm, Dr. and Mrs. Orval L., 1953——Sialkot City
Hartig, Miss Evva P., R.N.A., 1924——Jhelum
Hewitt, Miss Eva M., 1930——Pasrur
Hill, Miss Alice G., 1938——Sargodha
Hunsberger, Miss Reba C., M.D., 1921——Taxila
Lewis, Miss Barbara A., 1953——% Kinnaird College, Lahore
Lincoln, Miss M. Frances, R.N., 1920——Sargodha
Lotze, Mr. and Mrs. Irvin G., 1948——Gujranwala
MacLachlan, Miss Laura R., 1938——Sheikhupura
McBane, Rev. and Mrs. C. Emerson, 1946——Gujranwala
McKelvey, Miss Evelyn M., R.N., 1937——Sialkot City
Miller, Rev. and Mrs. Paul A., 1920——Memorial Hospital, Sialkot City
Murdoch, Miss Margaret L., 1924——Taxila
Peterson, Miss Marian T., 1920——Gujranwala
Purdy, Miss Gene A., 1954——Sialkot City
Reynolds, Miss Laura, 1924——Sargodha
Scott, Miss Louise E., 1916——Gujranwala
Selby, Rev. and Mrs. G. LeRoy, 1949——Sialkot City
Stewart, Mr. and Mrs. Charles A., 1917——Gujranwala

Stewart, Dr. and Mrs. R. R., 1916_____Rawalpindi
Stock, Rev. and Mrs. Frederick E., 1956____Gujranwala
Sutherland, Rev. and Mrs. William, 1918_____Taxila
Tebbe, Dr. and Mrs. Robert F., 1949_____Rawalpindi
Turner, Miss Elizabeth H., R.N., 1947___Sialkot City
Weede, Miss Helen V., 1928_____Campbellpur
White, Miss Josephine L., 1951_____Sialkot City
*Wilder, Rev. and Mrs. John W., 1954____Rawalpindi

On Furlough

Alter, Rev. and Mrs. Joseph C., 1922_____
_____2918-F Regent St., Berkeley 5, Calif.
Brown, Dr. and Mrs. O. A., 1951_____
_____1074 Casgrain Ave., Detroit 9, Mich.
Cash, Miss Marie E., R.N., 1926_____
_____R.D. 5, Lebanon, Ind.
Cathcart, Miss M. Evelyn, Ped.D., 1925_____
_____605 W. Redwood, Marshall, Minn.
Colvin, Dr. and Mrs. J. H., 1914_____Sussex, Wis.
Foster, Dr. and Mrs. Robert A., 1923_____
_____152 Waugh Ave., New Wilmington, Pa.
Harkness, Rev. and Mrs. John D., 1941_____
_____154 Waugh Ave., New Wilmington, Pa.
Lentz, Miss Mary H., R.N., 1950_____
_____841 Raleigh Ave., Norfolk, Va.
Milne, Dr. and Mrs. Hugh M., 1922_____
_____Scotch Ridge, R.R. #1, Carlisle, Iowa
Pulliam, Rev. and Mrs. Paul R., 1953_____
_____2745 San Diego Ave., San Diego 10, Calif.
Ross, Dr. and Mrs. W. H., 1918_____Ewing, Nebr.
Vroon, Dr. and Mrs. John, 1941_____
_____1121 Neland Ave., S. E., Grand Rapids, Mich.

Under Appointment

McCurry, Rev. and Mrs. Don M. Jr., 1956_____
_____Kennedy School of Missions, Hartford, Conn.
Swenson, Miss H. Janet, 1956_____
_____401 W. Chelten Ave., Philadelphia 44, Pa.

Short-Termers

Calderwood, Rev. and Mrs. Donald H., 1956_____
_____Gharial Church, Upper Topa, Murree Hills
Cole, Mr. Linden N., 1956_____Sialkot
Dye, Dr. and Mrs. David L., 1955_____Rawalpindi
Feenstra, Miss Marjorie L., R.M.T., 1954_____
_____United Christian Hospital,
P.O. Forman Christian College, Lahore
James, Miss Eloise L., 1956_____
_____Sandes Home, Upper Topa, Murree Hills
McCulloch, Mr. Lawrence R., 1955_____Rawalpindi
Vos, Miss Helen P., R.N., 1954_____
_____United Christian Hospital,
P.O. Forman Christian College, Lahore
Whaley, Mr. Warren J., 1955_____Sialkot City

PUNJAB, INDIA

Graham, Miss Vida J., L.H.D., 1922_____Pathankot
Lamont, Miss S. Jane, 1928_____Pathankot
McCulloch, Rev. and Mrs. Leonard, 1949____Dhariwal
McKelvey, Dr. and Mrs. J. Morgan, 1944___Gurdaspur
Ramsey, Miss Willa M., 1921_____Pathankot
*Taylor, Dr. and Mrs. John C., 1955____Landaur, U.P.
Trimble, Miss Vivian L., 1921_____Pathankot
*VanGeyt, Dr. Virginia L., 1955_____
_____% Medical Center, Ludhiana

Short-Termers

Atwater, Mr. and Mrs. Charles, 1952____Landaur, U.P.
McKissick, Miss Dorothea, 1952_____Landaur, U.P.

THE SUDAN

Adair, Rev. and Mrs. W. B., 1946_____
_____Doleib Hill, via Malakal
Anderson, Dr. and Mrs. J. Lowrie, 1924_____Malakal
Anderson, Rev. and Mrs. W. B., 1951_____
_____Gwynne Divinity School, Mundri, via Malakal
Bode, Miss Mary Anna, 1952_____Omdurman
#Crandall, Rev. and Mrs. C. Lee, 1949_Akobo, U.N.P.
Day, Miss Beverly J., 1953_____Khartoum North
Deemer, Rev. and Mrs. James R., 1954____Omdurman
Ewing, Miss Mary V., R.N., 1940_____
_____Doleib Hill, via Malakal
Galloway, Rev. and Mrs. Willard M., 1948_____
_____Box 77, Omdurman
Gordon, Dr. and Mrs. Robert G., 1946___Nasir, U.N.P.
#Hostetter, Rev. and Mrs. Paul E., 1954_Wad Medani
#Huisken, Miss Lillian, R.N., 1949____Akobo, U.N.P.
Jordan, Mr. and Mrs. Charles, 1947____Akobo, U.N.P.
#Kats, Miss Wilma, 1946_____Malakal
Matthews, Miss Aleta J., 1947_____Khartoum North
McClellan, Miss Marguerite M., 1926___Wad Medani
McLaughlin, Rev. and Mrs. S. Robb, 1946_____
____Ler, via Adok, White Nile Mail Service, U.N.P.
Peters, Mr. and Mrs. Harold R. C., 1955__Omdurman
Philips, Rev. and Mrs. W. H., 1948_____El Obeid
Pillow, Miss E. Verna, 1930_____Khartoum
Pollock, Mr. and Mrs. Edward O., 1946__Nasir, U.N.P.
Roode, Dr. and Mrs. Albert G., 1946_____
_____Pibor, via Akobo, U.N.P.
Roy, Rev. and Mrs. A. Mac, 1942____Obel via Malakal
#Schuiteman, Miss Arlene, R.N., 1954_Nasir, U.N.P.
Shields, Dr. and Mrs. R. F., 1917_____Khartoum
Stewart, Miss Evelyn, 1952_____Omdurman
#Swart, Rev. and Mrs. Robert, 1948_____
_____Pibor, via Akobo, U.N.P.
Tetley, Miss Helen G., 1951___Doleib Hill via Malakal
Thompson, Mr. and Mrs. Milton H., 1950____Malakal
Turk, Miss Frances, R.N., 1921____Box 155, El Obeid
Vandevort, Miss Eleanor C., 1949_____
_____Ler via Adok, U.N.P., White Nile Mail Service
Walker, Rev. and Mrs. Harold T., 1946_____Gedaref
Webb, Mr. and Mrs. E. A., 1946_____Khartoum
Wilson, Rev. and Mrs. Talmage, 1955_____Omdurman

On Furlough

Coie, Miss Una, 1918_____
_____308 W. Garfield St., Clarinda, Iowa
Farquhar, Miss Marian I., 1945_____Garner, Iowa
Finley, Dr. and Mrs. Leander, 1925_____
_____6815 McCallum St., Philadelphia 19, Pa.
#Hoekstra, Rev. and Mrs. Harvey T., 1948_____
_____1848 Godfrey Ave., Grand Rapids, Mich.
Kenagy, Miss Rosaltha, 1950_____
_____5503 University Ave., Des Moines, Iowa
McKnight, Miss Mary Jane, 1922_____
_____Columbia Hospital, 312 Penn Ave.,
Pittsburgh 21, Pa.
Meloy, Rev. and Mrs. Robert H., 1945_____
_____Apt. D-1, 44 Alexander St., Princeton, N. J.
Rankin, Miss Dorothy L., 1946__R.R. #2, Xenia, Ohio
#Sikkema, Mr. and Mrs. LaVerne, 1948_____
_____Rt. 2, Snyder Hill Rd., Ithaca, N. Y.
Smith, Miss Mary K., M.D., 1944__North Bend, Nebr.
Wilson, Rev. and Mrs. Alexander C., 1951_____
___Payne Apts., 38 Alexander St., Princeton, N. J.
Wilson, Miss Ruth E., 1951_____
_____235 E. 49th St., New York, N. Y.

Under Appointment

Koehler, Rev. and Mrs. John, 1956_____
_____Kennedy School of Missions, Hartford, Conn.

Short-Termers

Adams, Miss Irene M., 1954_____Khartoum North
Banuat, Miss Marjorie A., 1956_____Omdurman
Billica, Rev. and Mrs. Willard C., 1955_____Malakal
Campbell, Miss Minerva M., 1954_____Atbara
Carlson, Mr. Edwin C., 1956_____Omdurman
Kelker, Miss Audrey H., 1955_____Khartoum North
Nichol, Mr. Gerald, 1956_____Omdurman
Parr, Mr. Monte E., 1955_____Malakal
Ploen, Mr. Richard, 1954_____Omdurman
Turner, Miss A. Katie, 1955_____Khartoum
West, Dr. and Mrs. James, 1953_____Ler

ETHIOPIA

Blair, Miss Isabel, 1922_____Sayo, Dembi Dollo
Ens, Miss Anna H., 1956_____Addis Ababa
Fisher, Rev. and Mrs. Milton C., 1954____Addis Ababa
Halewood, Miss Eileen, R.N., 1947_____
_____(Ghimeera) address Addis Ababa
Hanna, Mr. and Mrs. Donald E., 1956___Addis Ababa
Harper, Miss Mary Nell, R.N., 1948_Sayo, Dembi Dollo
Haspels, Rev. and Mrs. C. M., 1947_____
_____(Ghimeera) address Addis Ababa
Keefer, Mr. and Mrs. James B., 1955____Addis Ababa
Knieriemen, Miss Norma H., R.N., 1953_____
_____Sayo, Dembi Dollo
Kurtz, Rev. and Mrs. Harold, 1955_Maji, Addis Ababa
Lusted, Miss Marie, R.N., 1955_____Addis Ababa
McClure, Dr. and Mrs. W. D., 1934_Pokwo, Dembi Dollo
McCreery, Miss Ruth E., 1950_____Addis Ababa
McGeary, Miss Hazel J., 1946_____
_____(Maji) address Addis Ababa
Nichol, Miss Ruth M., 1933_____Addis Ababa

#Reformed Church in America

Pollock, Mrs. Nessie F., R.N., 1942—Maji, Addis Ababa
Reimer, Rev. and Mrs. Niles, 1955—Pokwo, Dembi Dollo
Russell, Mr. Fred, 1920—Addis Ababa
Vandevort, Rev. and Mrs. Malcolm S., 1955—Sayo, Dembi Dollo
Walker, Mrs. Ruth L., 1923—Addis Ababa
Yilek, Miss Joan E., 1948—Pokwo, via Dembi Dollo

On Furlough

Faught, Miss Marjorie, R.N., 1933—578 Sheffield Dr., Springfield, Delaware Co., Pa.
Russell, Mrs. Fred, 1920—P.O. Box 1063, Quincy, Wash.
Russell, Rev. and Mrs. Murray, 1952—1330 Portia St., Los Angeles 26, Calif.

Short-Termers

Anderson, Miss Lois R., 1954—Box 1111, Addis Ababa
Irwin, Miss B. Ferne, 1956—Addis Ababa
Millar, Dr. Andrew C. N., 1955—(Ghimeera) address Addis Ababa
Rohm, Dr. and Mrs. Walter E., 1955—Dembi Dollo
Wolf, Mr. John C., 1955—Pokwo, Dembi Dollo

FOREIGN SECRETARY, BOARD OF FOREIGN MISSIONS

Reed, Dr. and Mrs. Glenn P.—Box 193, Asmara, Eritrea

RETIRED FROM ACTIVE SERVICE, EGYPT

Acheson, Dr. and Mrs. J. W., 1913—319 Ashland Ave., Cuyahoga Falls, Ohio
Cabeen, Miss Leota, 1909—1214 5th Ave., St. Joseph, Mo.
Coventry, Mrs. Mary K., 1908; 1918—Presbyterian Manor, Newton, Kan.
Elder, Dr. and Mrs. E. E., 1915—5450 Wissahickon Ave., Philadelphia 44, Pa.
Finney, Miss Minnehaha, 1894—121 N. 7th St., Sterling, Kan.
Gilmor, Dr. and Mrs. W. P., 1912—West Alexander, Pa.
Henderson, Rev. and Mrs. F. D., 1906—542 N. Beaver St., Wooster, Ohio
Hutchison, Dr. and Mrs. H. S., 1921—R.D. 1, Claysville, Pa.
Jamison, Dr. W. B., 1915—239 Mercer St., New Wilmington, Pa.
Lightowler, Miss Lucy, 1921—303 Pelham Ct. Apts., 6809 Emlen St., Philadelphia 19, Pa.
Mason, Miss Dora B., 1918—"Linwood," Beaver, Pa.
McClanahan, Dr. and Mrs. F. C., 1915—New Wilmington, Pa.
McClanahan, Dr. and Mrs. N. D., 1909—R.D. 3, Monmouth, Ill.
McFeeters, Mr. M. C., 1922—225 N. Mercer St., New Wilmington, Pa.
McMillan, Miss Carol E., 1906—1203 E. Washington St., Washington, Iowa
Moore, Dr. and Mrs. W. T., 1910—311 E. Jefferson Ave., Wheaton, Ill.
Paden, Miss Marion A., 1902—% Rev. George Seville, 100 E. Market St., Newport, Wilmington 4, Del.
Philips, Dr. and Mrs. H. E., 1908—1203 E. Washington St., Washington, Iowa
Robertson, Miss M. Stella, 1922—Five Shoregate, Crail, Fife, Scotland
Simpson, Mrs. Jane C. Smith, 1922—4332 10th St., St. Petersburg 4, Fla.
Smith, Miss Nellie C., 1911—"Linwood," Beaver, Pa.
Thompson, Dr. and Mrs. F. Scott, 1911—5324 Wayne Ave., Philadelphia 44, Pa.
Walker, Miss Laura B., 1904—306 Penn Ave., Pittsburgh 21, Pa.
Weed, Miss Ethel L., 1919—10537 Wurdack, Overland 14, Mo.
Whiteside, Miss Ida, 1913; 1935—25 Prospect St., Greenwich, N. Y.
Williamson, Miss Ruth M., 1924; 1944—505 S. Main St., Greensburg, Pa.
Wilson, Miss Esther W., 1919—"Linwood," Beaver, Pa.

RETIRED—PAKISTAN-INDIA

Bennett, Miss Hazel, 1908—856 23rd St., San Diego 2, Calif.
Boyd, Miss M. Lois, 1918—% Mrs. John Smiley, 311 N. St. Louis St., Sparta, Ill.
Campbell, Miss Mary J., 1884—Monmouth, Ill.
Chambers, Dr. and Mrs. H. C., 1903—Box 791, Daytona Beach, Fla.
Clements, Dr. and Mrs. E. V., 1912—2205 Audley Ave., New Castle, Pa.
Fleming, Miss Betsy, 1913—6549 Emerald Ave., Chicago 21, Ill.
Gordon, Dr. D. R., 1895—2330 Carroll Park, S., Long Beach, Calif.
Hill, Miss Kate A., 1896—Eldora, Iowa
Jameson, Miss Flora J., 1903—306 Penn Ave., Pittsburgh 21, Pa.
Kyle, Miss Mary, 1904—425 N. Galloway St., Xenia, O.
Logan, Miss Mary E., 1891—325 W. 7th St., Rushville, Ind.
McArthur, Rev. and Mrs. J. A., 1904—814 E. Spring St., Boonville, Mo.
McConnell, Miss Lillian A., 1902—306 Penn Ave., Pittsburgh 21, Pa.
Merriam, Dr. and Mrs. W. H., 1913—208 North "I" St., Monmouth, Ill.
Millson, Mr. and Mrs. C. C., 1920—111 N. 200th St., Seattle 33, Wash.
Picken, Dr. and Mrs. S. C., 1909—420 E. Green St., Winterset, Iowa
Stewart, Dr. and Mrs. Harris J., 1911—New Wilmington, Pa.
Wengert, Miss Georga, 1919—Lebo, Kan.

RETIRED—THE SUDAN

Coie, Miss Mary E., 1919—308 W. Garfield St., Clarinda, Iowa
Grove, Miss Elsie E., 1912—21 Caroline Ave., Poughkeepsie, N. Y.
Huffman, Miss Ray, R.N., 1924—5332 Virginia Ave., Kansas City, Mo.
McIntyre, Miss Aulora R., 1911; 1919—1203 E. Washington St., Washington, Iowa
Smith, Dr. and Mrs. Paul J., 1911—North Bend, Nebr.

RETIRED—ETHIOPIA

Beatty, Miss Ruth C., R.N., 1920—Reedsville, Pa.

WIDOWS OF MISSIONARIES

From Pakistan, India

Alter, Mrs. D. Emmet—Sterling, Kan.
Anderson, Mrs. W. T.—760 Wright Ave., Camden, N. J.
Brown, Mrs. M. M.—808 Chestnut St., Tarkio, Mo.
Campbell, Mrs. J. G.—% J. O. McMeeken, R.D., Valencia, Pa.
Downs, Mrs. Wallace J.—New Wilmington, Pa.
Gordon, Mrs. A. W.—317 Virginia Ave., Havertown, Pa.
Heinrich, Mrs. J. C.—219 Mabrick Ave., Pittsburgh 28, Pa.
Maxwell, Mrs. Robert—New Wilmington, Pa.
Stewart, Mrs. J. H.—Tarkio, Mo.
Whitfield, Mrs. F. A.—1010 W. 1st St., Topeka, Kan.

From Egypt

Baird, Mrs. J. W.—"Linwood," Beaver, Pa.
Buchanan, Mrs. Howard—1129 E. Mar Vista, Whittier, Calif.
Galloway, Mrs. Dalton—25 Seminary Place, New Brunswick, N. J.
Hickman, Mrs. W. W.—1125 E. Detroit Ave., Monmouth, Ill.
McGeoch, Mrs. Fred S.—Ezel, Ky.
McGill, Mrs. R. G.—119 W. 2nd St., Duluth 4, Minn.
Roy, Mrs. Mark S.—New Concord, Ohio
Russell, Mrs. C. P.—218 W. Chelten Ave., Philadelphia 44, Pa.
Thompson, Mrs. A. A.—New Concord, Ohio
Walker, Mrs. R. W.—299 W. 2nd Ave., Columbus 1, Ohio

From the Sudan

Adair, Mrs. W. J.—1819 Lexington Ave., Wichita, Kan.
Heasty, Mrs. J. A.—Conway Springs, Kan.
Oyler, Mrs. D. S.—207 Buffalo St., Freeport, Pa.
Sowash, Mrs. George A.—38 Linden Ave., Mercersburg, Pa.

From Ethiopia

Hockman, Mrs. Robert W.—Wheaton College, Wheaton, Ill.
Henry, Mrs. Duncan C.—Ezel, Ky.

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Indianapolis, Ind.—June 11-14, 1957

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TEMPERANCE AND SOCIAL EDUCATION

(*Continued from Page* 377)

courageous stands which he has taken in respect to the liquor traffic?

A SIGNIFICANT ADMISSION!

Police officials attending the annual conference of the International Association of Police Chiefs, at the Hilton Hotel in Chicago, Sept. 10, 1956, were told by Chicago Police officials that alcohol is a contributing factor in *80 per cent of the disturbances* which police are required to handle.

—*American Issue,* Dec. 1956

Note: It is interesting to speculate concerning the extent of the reduction in the police force, and the taxpayers' money, which could be accomplished if widespread drinking could be eliminated.

VODKA BY THE TANK TRUCK

Vodka is now being hauled across the country in huge tank trucks. The *Wall Street Journal* of Nov. 6 reported that:

"For the past eight months, huge tank trucks have been roaring along the highways from Atchison, Kan., and Pekin, Ill., to Detroit with something of a load on. Swishing and slapping about in their stainless steel 5,200-gallon tanks have been staggering amounts of a rather potent cargo—vodka."

The same article reports that two Canadian breweries are now hauling beer in stainless steel or glass lined tanks in freight cars to cut down on the cost of shipping bottled beer by rail or truck.

—*American Issue,* Dec. 1956

VODKA SALES HIT NEW HIGH

John J. Leban, Publiker Distillers Products executive vice-president, predicted that U.S. vodka sales will be over *nine million gallons* this year. This will represent a 2,250 per cent increase over the 400,000 gallon sales of 1950.

The vodka distiller said that the huge sales growth "took place despite the public's aversion to things Russian and came about only because a vodka drinker could use 'screwy' names like 'Bloody Mary' (vodka mixed with tomato juice) and 'Screwdriver' (mixed with orange juice), to twist subconscious embarrassment into palatable humor."

—*American Issue,* Dec. 1956

Light of God, within us shine
Fill us with Thy rays divine
Drive all shadows far away
Break the power of error's sway,
May we truth and wisdom see
And our souls be drawn to Thee.

Love of God our hearts o'erflow
May we now Thy fullness know,
Heal our sorrow, cleanse our sin,
Set us wholly free within
Let Thy strength, Thy peace, Thy joy,
Every quickened power employ.

—*Engelbert Humperdinck*